

FIVE
SERMONS,
PREACHED
VPON SEVERAL
TEXTS:

By that Learned and
Worthy Divine,

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1635.

FIVE

ERRATA

THE

RECORD

OF

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RECORD



TO
MY VVORTHY PATRON,
the truly Noble MA-
RICE BARROVE
of Bermingham in Suf-
folke, Esquire, Grace
and Peace.

Worthy Sir,



He Author of this
worke, in his last
Will bequeathed
his Papers unto
mee, (as a Festi-
mony of his love) wherein I
A 2 much

The Epistle

much rejoyced, and doe glory. You
honoured him much in his life,
and his remembrance is still
precious with you. You were the
Patron of his Person and Parso-
nage, be pleased to be the Patron
of this his worke, a part whereof
was performed at your request.
My purpose is not to commend
either you or him, lest I should
be censured for seeking of my
selfe; yet this I must say of him,
he lived and dyed a true sonne
of the true Church; hee was
neither tare, nor broken blasted
eare nor chaffe, but good corne;
a good Catholike, according to
Saint Augustines exposition
and description, *Boni Catho-
lici sunt qui et fidem inte-
gram sequuntur et bonos
mores*, Sound in the faith, and
unblameable in life. In the worke
of

a Lib 2. ex
Matth.

Dedicatory.

of the Ministry he was painfull
and faithfull; to use the words
of Erasmus, * *Fraternæ salu-*
tis quam suæ gloriæ sitienti.
or, one who sought the heaven-
ly good of the peoples soules, more
than the earthly goods of the bo-
die, not minding his owne, but
the things which are Iesus
Christs; contrary to those whom
the Apostle brands. For the
Sermons now presented to the
view of the Church, I say of
them, as Hierom to Augustine,
of certaine workes writ by him-
selfe, *Si cui legere non pla-*
cet, nemo compellit invitum,
If any bee pleased not to read
them, let them use their liberty,
not abuse it. It is the Character
of a bragging boy, to seeke his
owne credit by complaining of
others. To your selfe this im-

* *Ep. piole-*
stari praf.
ep. Aug.

1 *Thef. 2.4*
5, 6.
Phil. 2.21.

Inter Aug.
epist 11.

The Epistle

c Aug. ep. ad
Volus.

d C. Plin.
can. l. 3. ep.

e Aug. ad
Bonif. ep.
205.

pression will be no burthen, but a
benefit. ^c Quod scriptum ha-
betur, semper vacat ad le-
gendum, cum vacat legenti :
nec onerosū sit præsens, quod
cum voles sumitur, cum vo-
les ponitur. *When you read,*
then apply ; so shall you receive
profit in your reading. ^d Scio
te stimulis non egere : me ta-
men tui charitas evocat, ut
currentem quoque instigem :
Go on, make faith flourish by
good works, perfect what is wan-
ting : ^e Et ex iis quæ habes
gratias age Deo tanquam fon-
ti bonitatis unde habes ; atq;
in omnibus bonis actibus tuis
illi da claritatem, tibi humi-
litem ; *The more you glorifie*
God with the talents committed
unto you, the more shall you bee
commended by him, and glorified
with

Dedictory.

with him. Vnto whose gracious
direction in Christ Iesus by the
Spirit, I recommend your selfe,
your vertuous wife my good La-
die, and her hopefull sonne, with
all that belong unto your familie
for future good. The Lord free-
ly forgive what is amisse, and
richly reward whatsoever please.

Your Wor^{ps}. deservedly

at Command,

FRA. QUARLES.

Newton,
April 23,

1635.

The Texts of the five
Sermons.

MATTH. 23. 21.

*Well done, thou good and faith-
full servant, thou hast bin faith-
full in few things, I will make
thee ruler over many things.*

NEHEM. 5. 15.

*But so did not I, because of the
feare of God.*

COLOS. 3. 1.

*If ye be risen with Christ, seeke
the things that are above.*

HOSEA 1. 4.

*I will avenge the blood of Iez-
reel upon the house of Iehu.*

IOHN 4. 20.

*Our Fathers worshipped in this
Mountaine.*

THE FIRST
SERMON.

ON
MATTH. 25. 21.

MATTH. 25. 21.

WELL done thou good and faithful
servant, thou hast beene faith-
full in few things, I will make
thee ruler over many things.



All things which
God hath given us
we must make an
account at the day
of iudgment, and
expect retribution according to
our account. Now, Doubted,
what God giveth us, we either
use it, withing, or, without

Assize
Sermon

Preach
at

Bury

without us. Those within us are partly *gratia gratum faciens* such as are for our owne good, (to use the distinction of *Aquinas*) faith, hope, love, joy, and the like, numbred by the Apostle, *Gal. 5. 22.* partly, *gratia gratia data*, such as are for the benefit of others; as the gifts of teaching, miracles, government and the like, numbred by the Apostle, *1 Cor. 12. 28.* Those without us are riches, whose use, like *Ianus*, looketh two wayes; to our selves, to refresh us; to our neighbors, to relieve them.

Our Saviour in this Chapter sheweth us both our reckoning and doome, in *Mat. 25.* all these: of inward blessings in two Parables, the one of the foolish and wise Virgins; the other of the Talents diversly distributed: of outward blessings in the manifest description of the judgement of the last day.

My Text lets us see Gods approbation of the well employing such inward gifts as men receive to vent for others benefit, which is set out in two things; *libera agnitione*, a free acknowledgement; and *larga promissione*, franke promise of greater endowment. The acknowledgement is expressed two wayes: 1. By the kind entertainement of the doer, *Euge serve*, well done thou servant: 2. By commendation of his doing, *fidelis fuisti*, thou hast been faithfull. The promise is of enlarging his Charter, and extending his command, *I will make thee ruler over many things.*

To beginne then with the entertainement of the doer, *Well done good and faithfull servant*: In it are two particulars, 1. *Lata exultatio*, Gods triumph in him, *Euge, well*: 2. *gratiosa compellatio*, Gods gracefull

full entitling of him, good and faithfull servant.

1. God's triumph, *Euge, well*; I finde this word used three wayes: Sometime it is *vox adulantis*, men flatter with it: When we doe any thing that is right, saith Saint *Austine*, the people are ready to cry *Euge, euge, well, well*, whereby to make us conceit too well of our selves, and grow proud. Sometime it is *vox irridentis*, men scoffe with it; *Tbou saidst against my Sanctuary, when it was prophaned, Euge, Ezck. 2. 3. well, now it is as it should be.* Sometime it is *vox exultantis*, men rejoyce with it: let them not say, *Euge anima nostra*, Psalm 35. 25. *our soules skip at this, so would wee have it.* The first way it cannot be taken here; for God, who is most direct in all his dealings, flattereth no man, fawneth upon no man. Much lesse the second

second way, for though he mocke
the scornfull, yet not those of
his owne household. But the
third way it well befits him,
qui delectatur bono, as the Psal-
mist sings, *Psal. 35. 17.* who
delighteth in the prosperity of
his servants, and is merry and
glad at their welfare. *Luk. 15.*
32. Therefore seeing them
give up their account with cre-
dit, receives it at their hands
with joy, *Euge, well done.*

This triumph of God's, hath
two grounds: 1. The relation
wherein he stands to them, and
they to him: The father joyes
at the good of his sonne; the
husband at the good of his wife;
one friend at the good of ano-
ther: So God exults and is much
affected when his servants per-
forme such duties as they ought
that it may goe well with them,
because he is theirs in all these
relations; their father, their
husband, and their friend. 2. His

owne glory, which by his servants good employment is much advanced. God indeed is in himselfe *αὐτάρκης*, All-sufficient, and from all Eternity, delighted in himselfe without the access of men or Angels; but when it pleased him to create man, and communicate himself unto him, by giving him talents, hee is well pleased with that which his grace hath wrought out of himselfe with the right ordering and disposing of it, receiving the returne of it to him againe with a joyfull *Εὐχαι*, oh well is it done.

The duty that I would enforce from hence, is this, that every man in his calling should *ἀναζωοποιῆται*, as Saint Paul speakes, 2 Tim. i. 6. quicken the gift that is in him, to stand either Church or Commonwealth in stead, even upon this encouragement, that God rejoyceth in his worthy employment.

ment. I remember, *Anselme* reading those words of the Apostle 1 Cor. 6. 19. Your bodies are the Temples of the holy Ghost, which you have of God, falls upon this discourse; You offend grievously if you profane God's Temple, your own body; because, as you would not have your house defiled, no more would God have his; *Su-
vatis igitur non parculis propter
vos ipso, at parculis ubi praeter
Deum, quiescit vos Templum
suum*: If the comfort which your selves shall thereby reape, cannot move you to spare your bodies from pollution, yet spare them at leastwise on the behalf of God who hath made them his: So when I looke upon my Text, and see God with such hearty affection entertaining men's good endeavours, I cannot but inferre thus much, that surely we greatly sinne, if we use not our stocke aright which

Anselm
1 Cor. 6

God hath given us to trade withall, since it is his will that his money should be put to the banke, and bring in increase. If then the discharge of our duties cannot worken upon us to be industrious and painefull in our places, yet let the thought of pleasing God perswade us. For how expedient is it for us, that when wee come to reckoning, God should smile upon us with a chearefull countenance, and embrace us with an *Embrace*, rejoycing in our good; rather, than that hee should knit his browes, and cast us off with a *look* of indignation.

The point concerneth all men whom God hath adorned with the least talent of ability in any kinde; it more neerely toucheth those who are furnished with knowledge, dexterity, yea, and with authority, to doe much good to many, and thereby bring in a large crop into

into Gods barne at the day of harvest. Consider with your selves, you that are rulers, and have the government on your shoulders, what fruit God may have by your using your graces and places aright; what benefit may redound unto his household which hee takes care of: how hee joyes in seeing his plough goe by your ministry; honour him who hath honoured you; he hath sowne plentifully in his gifts to you, let him reape abundantly in your increase to him; that when he comes into your fields, hee may see them stand full of corne; when into your Circuits, hee may see the torrents and streames of justice running downe, and so may cheare you up with much encouragement, and give you this for a largis *eng*, well have you done. This for Gods exultation. The compellation followes, *Good and faithfull servant:*

Where are two things, Mans reference to God, *servant*: The qualities wherewith a right servant is adorned, *Good and faithfull*.

1. Mans reference to God, *servant*: It is proper to God to be a Master, he hath *propriam & singularem conditionem Domini*, saith *Aquinas*, the true ground of Lordship, therefore it is proper to man to bee his servant: he hath *propriam & singularem conditionem servitutis*, the true ground of service. The foundation of this relation is twofold: 1. God's making all things; so man is a servant to him, *secundum conditionem*, saith Saint *Austine*, in regard of his very being; every worke oweth this to the maker, that it is to be subject unto, and ordered by him: 2. God's principality over all things; every inferiour is servant to his superiour; the Curator to the Pro-

confull,

2. 2. q 81.
ref. ad 1.

consull, the Proconsull to the
Emperour, and all to God, who
is *primus*, the first and chiefe,
in and by whose vertue and
power all things move. This
reference to God is so rooted
and settled in our nature, that
his servants wee are whether
we will or no; his servants, *de
jure*, he hath command of us;
I, and *de necessitate* too; he will
have the rule of us, making us
by his ineffable disposition, that
wee can doe nothing but what
hee wils, or suffers to bee done,
though *de facto*, wee be rebels,
and set our selves audaciously
to contemne his precepts.

are

His servants wee all are by
these bonds, but some men ser-
vants in a neerer kind; those
whom he hath set on worke
to some notable employment,
either in the Church, thus Saint
Paul saith of him selfe, *Rom. 1.
I. a servant of Christ, set apart
to the Preaching of the Gospel:*

or

or

or in the Common-wealth; thus
 is David marked out, Ps. 89. 20
I have found David my servant;
with my holy oyle have I anoint-
ed him: these are not onely
 God's subjects, over whom he
 rules *Regnans*; by generall
 command as a King; but men
 of his household, whom hee go-
 vernes *seruantes*; by speciall
 power as a Master, and these are
 the servants here spoken of.
 This service of God, it is *honor-*
full of dignity, and *full of*
duty.

1. Full of dignity; for what
 more honourable than to serve
 so gracious and great a Lord?
 The Princes and Rulers of the
 earth content not themselves
 with their owne excellencies,
 but it is their ambition to bee
 entertained as speciall servants
 to the King. Though a man
 would wonder that they who
 in some distance from the Sunne
 might shine bright themselves,
 should

should desire to bee so neare about him, by whom their owne splendour is much eclipsed: but it seemeth the light of a Kings countenance, and the breath of his nostrils shining comfortably, and breathing sweetly, is more glorious to men, than all the command over all the crouching, reverencing, and obeyfance of meane persons. And if it be an honour to serve a mortall man, how great soever; it is sweetly transcendent honour to serve the immortall God; it is more then a weighty thing to have Commission from him, and to be employed about his businesse:

See your calling, ye Rulers and Iudges of the earth; Reverent you are, because *μικροβύλων*, sent of the King to punish, to protect: but this is not all, you also are *θεοὶ δικάζοντες*, Rev. 13. 4. Gods Ministers, and ye judge not for man primarily, but for the

the Lord. 2 Chron. 19. 6. And this is your greatest honour, triumph in this, that God hath put your worke into your hands: you are not onely the King's but God's Iustices; in this glory ride on prosperously, and let your right hand teach you valiant things: you are God's servants, this is your dignity.

2. *Servus est nomen officii*. God's servants have much duty required of them. A servant is not ~~any~~ ^{one} that moveth absolutely of himselfe, hee is ~~impulsus~~ ^{impulsus} and ~~exorsus~~ ^{exorsus}, saith Aristotle, the masters instrument; and ~~hanc~~ ^{hanc} ~~exemplum~~ ^{exemplum} not onely the masters servant, but the masters wholly. Two things then besit a servant, *Consulere Dominum*, and *Obedire*.

1. To receive instructions from his master in his actions: *The eyes of servants look unto the hand of their Masters, and the eyes of a Mayden unto the hands*

hands of her Mistresse, Psalm.

123. 2. What is this looking to their hands, but waiting for their command by which they must be guided? It is a brave thing when servants know their bounds, and presume not above their Masters pleasure; things then goe right when the hands take counsel of the head; servants goe, when their Masters say, goe; come, when their Masters say, come; doe, when their Master saith, doe it. It is so in every household, it is so in the great household of God; the Common-wealth, it then flourisheth when they whom God hath set over it, looke what he will have done, and ad-dresse themselves to doe that. It is reported of *Scipio Africanus*, that hee was wont before day to goe into the Capitoll in *Cellam Iovis*, and there to stay a great while, *quasi consultants de Republica cum fove*, discoursing with

Gal. lib. 7.
6. 1

with *Jupiter* concerning the administration of the Commonwealth; whence it came to passe that his deeds were *pleraque admiranda*, saith the Historian, very worthy and remarkable. The Heathen man did thus by the light of nature, let grace teach the Christian Ruler the same course, that he enquire at the Law of God for his direction. I am sure this was enjoyed *Ioshua*, when hee tooke upon him the Principality of *Israel*. Meditate in the booke of the Law day and night, so shalt thy way be prosperous, *Iosh. 1.8*. This is one thing concernes a servant, to bee ordered by his Master.

2. He must obey instructions received; doing is the life of having; therefore doth he aske his Masters advice, that what his Master will have done, may be effected. Hee is a bad servant that consulteth with his Master

Master for fashion, but will doe what he list himselfe: and a bad Magistrate is he, who coming to the Temple of God to heare what is the Word that cometh from the Lord, resolves foral that to let his heart runne after covetousnesse, and practise injustice, either for money or favour to pervert the wayes of righteousnesse, which God, who hath given him his chiefe Commission, chalketh out unto him. Iudges ought to remember that they are the servants of God, and as they know his will concerning their government, so they must take heed and doe it, 2 Chron. 19. 7. this is mans reference unto God, servant.

The qualities of this servant follow, *bona & fidelis*, good and faithfull: the one whereof, that is, goodnesse, belongeth to him *qua homo*, as a man; the other, that is, fidelity, *qua ser-*

him, as he is a servant. An excellent paire of vertues where they are united, goodnesse gracing the person, and fidelity adorning his employment; so that if you looke upon him in his private course, you shall see an Israelite indeed, in whom is no guile; and if in his publike calling, a true dealer for his Lord & Master, ~~without turning aside any way.~~

1. Good, well affected, well conditioned. An excellent thing it is when this Attribute may bee given to men in authority, that they are good men; it maketh the City rejoyce, saith *Solomon*, Prov. 11. 10. And so it well may, for it followeth, *By the blessing of the upright a City is exalted.* A good man will doe much good in his place, and make many glad hearts by partaking of his goodnesse. Therefore *Iethro* wishing *Moses* to set men over the people, would have

have them *simentes Dei*, and
veraces, *Exod. 18. 2.* servants of
 God, true-hearted men : and
 the Lord himselfe appointing
Ioshuab over the congregation,
 testifies of him, that hee was a
 man in whom was the Spirit,
Numb. 27. 18. It is said of Ru-
 lers, *ye are gods*, *Psal. 82. 6.* It is
 true, they are gods by their
 power one way ; I, but doubly,
 if goodnesse dwell with their
 power. *Aristotle* puts them to-
 gether : they that are gods a-
 mongst men, *ἀνθρώποι κατ' ἀρετὴν*
εἶσι, καὶ τὸ πολὺ καὶ δυνάμει, excell
 both in vertue and power. And
 indeed they had need have
 goodnes, that are such eminent
 servants, and have many Talents
 committed to them, they will
 never else beare their great
 burthen of being Pillars to up-
 hold a State, Streames to refresh
 it, Pilots to guide it, Havens to
 harbour it, Castles to shelter it,
 the good Magistrate will be all
 this ;

aye

Pol 3. 13

this; when a wicked man will fall short, a crack'd Pillar, a bitter stream, an erring Pilot, a sandy haven, a broken Castell, in whom the ship of the Common-wealth cannot put any confidence. I will conclude this point with *David's* exhortation to the great ones of the world, *Psalms*, 2. 10, 11. *Be wise now therefore O ye Kings, bee instructed ye Iudges of the earth; serve the Lord with feare, and reioyce with trembling.* It is not enough that ye be wise and learned, that you know how to manage affaires, and order your businesse, though this be an eminent quality; serve the Lord likewise, and bee full of piety, that your care of discharging your duty, may issue forth from the fountaine of an honest heart in you; for if it come not from hence, it will scarcely have being: That servant who gained so much, was good and faithfull
but

but good in the first place, faith-
fulnesse followeth, the second
quality.

A quality very pertinent to a
servant: it is required in a ste-
ward that he be faithfull, 1 Cor.
4. 2. and it consists in this, *ut*
depositum ad voluntatem dispo-
sentis disponatur, that what a
man is betruſted with, hee im-
ploy according to the will of
him that betruſted him. God
giveth divers abilities to men,
to ſome more, to others leſſe;
ſee that ſhineth according to
the measure of his light, that
worketh according to the per-
ſon of his ſtrength, that helpeth
according to the quantity of his
ſyle, hee is faithfull: This faith-
fulneſſe is commended in Chriſt
the dayes of his diſpenſation
upon earth, who finiſhed the
worke which his father gave
him to doe, and in Moſes, of
whom it was witneſſed, that he
was faithfull in all the houſe of
God,

God, Heb. 3. 2. This faithfulness supposeth Talents given; they were receivers first, who were now called faithfull; and it hath these ingredients to make it perfect:

1. Industry; the Talent must be employed: the slothfull servant is vnfaithfull, because he frustrateth his Lord of the end of his gift; hee gave it thee that from thee it should be derived to the helpe of others; thou keep it to thy selfe, the owner is injured. *Syneſius* speaks of some, who having a treasure of abilities in them, *ὁρῶντες τὰς ψυχὰς αὐτῶν, ὡς θησαυρὸν, καὶ οὐκ ἐκτρέφουσιν αὐτὰς, ὡς τὰ κτήνη τὴν σὴν* would as soone part with their hearts, as their meditations: there are many of all professions, who let their gifts, like Charles money, lye rusting in them, by which meanes they become vnfaithfull; the end of their great skill shall be to witnesse against them, and

De Dion.

the treasuring up of learning, they treasure up to themselves guilt and sorrow. Better it is by far to have a little knowledge and use it rightly, than to have a vast brain, full of windings and turnings, wherein much knowledge is with great perplexity tossed to and fro, but can never finde a doore of utterance.

3. Prudence to discern what is to bee distributed, for all men whom wee deale with are not alike; if we will use our talents right, we must give to every mā that part which belongeth unto him. As for Example. In the exercise of Justice, some mens finnes are open, and with clamorous voice goe before unto judgement; these must have those kindes of punishments which the ancients called *exemplary*, and for terror: some are slips, and must have *corrective*, such instru-

Gel. 6. 14.

παράδειγματι

instruments as serve for admonition, whereby the offender may be moved better to look to himself afterward: he that punisheth great transgressions with whips and light with halters, cannot bee faithfull, in that hee doth not proportion the sentence of Justice to the fault committed.

Hom. 78 in
Mat.

3. Frugality; *non in cassum expendere*, saith Chrysostome, not to waste our talents without cause. It is too common a fault in the world, that many who have quick wits and ready tongues, spend them oftentimes to small purpose, even where there is no probability they shall prevaile, or if they prevaile it shall overthrow equity. Love of profit and hope of gain swalloweth up men's faithfulness: they will take the defence of a bad cause, and set a good face upon the foulest matter, with as much earnestness, as if they contended for the

21. d. 40

the truth of the Gospell, to which end I dare say they doe not thinke God either gave them their wit or tongues; but to stretch the one, and shorten the other for the upholding of just and righteous cases. I know not how they salve the matter, but I take the conclusion of the Schoole for sound, That it is unlawfull for any to co-operate to the doing of mischief; and therefore though they conceit they have done well *quantum ad peritiam actus* in shewing their skill, they surely offend grievously *quantum ad iniustitiam voluntatis*, in voluntary abusing their Art unto unrighteousnesse. But let us all learne fidelity, my brethren, in our severall rankes, because the time will come e're long, when honest dealing shall more availe than house and land, full bagges and large possessions; when it shall bee tenne thousand fold
 E better

better for us to heare God calling us faithfull servants, then now to have the world admire us for our getting money, or fawne upon us because wee are rich. So I have done with the compellation, the last thing observable in Gods entertainment of the doer.

I come to the commendation of his doing, *fidelis fuisti super pauca*, thou hast beene faithfull over a few things; where wee have both *testimonium facti*, God's witnesse of his deed. *Thou hast beene faithfull*; and *latitudinem facti*, the object whereunto the deed extendeth, *few things*.

1. The Testimony: God before gave him a double Title of good and faithfull, yet now affirmeth of one onely, his fidelity; not thereby excluding the other, but re-iterating the immediate cause, that which is nearest to the effect of trading

for

for good advantage; so that
 goodnesse may bee repeated
and receive, thou hast beene good
 and faithfull. The words seeme
 to occasion a question, how
 God, who is *veritas*, truth it
 selfe, and cannot bee deceived;
 who is *verax*, true in his spec-
 ches, and cannot deceive, should
 here apprehend his servant as
 good and faithfull, and call him
 so, whereas wee read, *Mat. 19.*
17. There is none good but God,
no not one, Psa. 142. And, *Quis*
est fidelis? Mat. 24. 46. Who
 is the faithfull servant? hee
 rightly asketh, as being well
 advised, that if the whole earth
 be searched, a faithfull servant
 cannot be found: if then none
 good, none faithfull, how this
 servant? I answer, there is a
 two-fold goodnesse, Originall,
 in God alone; by participation,
 this in many; God giveth us
 leave to kindle our candles at
 his light, as all naturall things
 C 2 have

have heat from the Sunne. This derived goodnesse is either that which should be perfect and without all admixtion of evill, so no man good : or imperfect in degree, though sincere and sound, such as *viatores*, men in this life are capable of, this in the Saints. The like wee may say of fidelity ; though there be no man who can give an exact account *pro omnibus articulis temporum*, for the whole time of his trading with his Talents ; yet such an account as God in his mercy doth accept of, many doe give, and so God calleth them good and faithfull ; *propter propositum boni*, their full ayme and endeavour is good, though they swarve sometime, because *David* swore to keepe Gods righteous judgements, *Psal. 119, 108*. hee was a man after Gods owne heart, though fouly overtaken : Saint *Austin* saith, *Nullus vivit sine peccato*,
 nec

nec cessat tamen bonus esse, quia affectu tenet pietatem. 2. Comparative, they are good and faithfull, compared with the rabble of unfaithfull men; as those which study are called learned in comparison of such as know not their letters, though yet they be ignorant of many things. Saint Paul saith, *Let us which are perfect, bee so minded, Phil. 3. 15.* Whereupon Ambrose, *Comparatione eorum quires Divinas negligunt perfecti dicendi sunt, qui pietatis iter ambulant.* 3. Denominatione facta a meliori parte, the regenerate man consists of flesh and spirit, hath in him the Law of the members, and the Law of the mind, *Rom. 7. 23.* hee is called good and faithfull from the better part, as man is said to bee reasonable in respect of his soule, though his body be unreasonable: and not snow alone is white, but even linnen

also, which hath upon it some aspersion. Certaine it is, all men ought to conforme to the Image of God, wherein they were created, standing in righteousness and true holinesse; if God should enter into judgement with them, they could not answer for one defect, but because our wants are supplied in Christ, if the heart be honest, and we follow piety, wee are reputed and accounted good and faithfull,

I observe this point the rather, because I know the difficulty of obtaining a thing, terrifieth men most commonly from prosecuting it: because men cannot be every way good, and exactly faithfull as they should, but when they endeavour the most, then faile in many things, they therefore set all at six and sevens, and care not to be wicked and unfaithfull: but let no man thinke so, *Honestum est ei*

*qui in primis nequit, in secundis
 tertiisque consistere,* saith the O-
 rator truly; Wilt thou not take
 Physicke for thy sore eyes, be-
 cause when they are well thou
 canst not see into the other
 world with *Lyncus*? Wilt
 thou not seeke a medicine for
 the stone or gout, because at the
 best thou canst not be as strong
 as *Sampson*? This were a mad-
 nesse: and so it is for any man
 to neglect the care of goodnesse
 and fidelity, because when hee
 hath done what hee can, hee
 commeth short of what hee
 should doe. *Est quiddam prodire
 tenus, si non datur ultra;* it is
 for good purpose for a man to
 strive unto perfection, both be-
 cause hee shall by this meanes
 grow every day more and more
 perfect, though he come not to
 the full *axum*, and pitch there-
 of, as also because good ende-
 vours are accepted of God for
 good employments, who looks

upon what we doe with an honest hart, and covers the defects in Christ, that when in our own eyes we seeme to be unprofitable servants, hee accounts us good and faithfull. The Church, *Cant. 1. 4.* complains that she is blacke and sunne-burnt, but Christ her husband thinkes not so; *Thou art all faire, my love, and there is no spot in thee, Cant. 4. 7.* As therefore David spake to his sonne Salomon concerning that great taske of building the house of God, *1 Chro. 22. 16.* so may I speake to all whose charge and worke is great and full of difficulties, *Arise and be doing, and the Lord will be with you*: Hee will bee with you in enabling you to his service: hee will bee with you in burying your infirmities, not seeing what is blacke and deformed in your actions, but what white and lovely, commending it, *fidelis fuisti, thou hast*

hast beene faithfull. You have
seene God's testimony of the
fact, behold now the latitude of
it, *fidelis super pauca*, faithfull in
few things.

This servant had the largest
portion given him as the eldest
sonne of his father, the greatest
regiment committed to his
trust, as the chiefest servant of
his Master, yet the *census*, the
value of all these, of these five
talents, it is but *pauca*, a few
things. So that there is no man
in the world lord of many
things: The Kings of the earth
indeed are like *Nebuchadne-
zars* tree, *Dan. 4. 20.* their
height reacheth to heaven, their
sight to al the earth, their leaves
are faire, their fruit is much,
the God of heaven hath given
them power; and strength, and
glory, so that if they be compa-
red with meane men, they
seeme infinitely to differ from
them, and to bee gods in the

shape of men : but take them
 by themselves, and view them
 in all their greatnesse, what
 they have is but an handfull;
 that which their power exten-
 deth to, is but a few things. For,
 1. the earth, over which they
 command, is but *punctum*, a
 point of the world; and can you
 looke for many things in a
 point? it goeth into a little cor-
 ner; the heart of *Alexander*
 could hold many earths, and
 can there be many things in a
 little roome? The Diuell shew-
 ed Christ all the kingdomes of
 the world, *ὅσα ὑπὸν πόδας*, in an
 instant, and an instant will not
 afford space for the sight of ma-
 ny things. 2. Hee that hath
 the greatest territories, hath but
 a part of this point, a corner of
 the earth to exercise his autho-
 rity in; and *de paucis paucis*,
 what is taken from a few, can-
 not be but few: so that the
 greatest Monarch of the world
 may

may here see *Troy* in a Nut-
shell, all his Provinces in a lit-
tle compasse, all his glory in a
short summe; let him have all
which the earth and sea afford
him, they are but *panca*, a few
things. Much lesse have they
that receive but two Talents,
such as are *sub graviore regno*
regnum, Commanders under
others, who have government
in such a Circuit, such a Liberty,
such a City, such a Towne; they
are as those *semper divisibilia*,
into which, Mathematicians
tell us, the least quantity may
be resolved; what they have to
deale withall are not many
things.

I speake not this to detract
from either Sovereigne or sub-
ordinate authority, God forbid;
they are as the Sunne and Stars,
which in their severall kindes
doe sustaine the earth by their
heats and influences; many pri-
vileges, much honour belongs
unto

unto them, let them with all comfort enjoy them: Onely this they must know, that these things which appeare so great and so many to men looking with the spectacles of bodily eyes, to a soule fraught full of love, and respect to an infinite God, are small, are few, are nothing, therefore ought not to puffed them up with pride and arrogancy, to turne them from him who is the incommutable good, but so must they use them as not possessing them, that having them, they may also have God with them.

How little then remaines to them who have but one Talent? It is, God wot, a poore pittance, yet is there that selfe-love in many men, that they thinke their mole-hill a mountaine, their Kestrell an Eagle, their Goole a Swanne. It is a strange thing to see that the very attoms of the Countrey, who are but
at

at the utmost borders of these few things, doe yet set an high price upon their meane wares. If a man get but a little money, some house and land, a small command in a poore village, hee presently thinkes himselfe to bee more than some body, boasts of many things, contemnes his equals, oppresseth his poore neighbours, growes stubborne, obstinate and wilful, will doe what hee list, as if hee were lord of the world: Why? the lords of the world should not doe so; God here calls them rulers in a few things, that they may know, meeknesse, humility, gentlenesse ought to dwell with them; much lesse should the thistles of Lebanon advance themselves for a matter of nothing, and be so lusty.

Well it were that every man would well view the latitude of that station wherein God hath set him; consider the largenesse of

2 Kings
xiv. 9.

Greg. hom.
9, in Eum.

of his gifts, that hee might bee the prompter to use them wel, because *Crescent dona, crescent et rationes donorum*, the more he hath, the greater must be his account; and the small number of them also, that pride may not steale into his heart to make him forget God, and overtop his brethren. Hee that walketh in this middle way of the estimate of his gifts, riches, honours, authority, and such like, shall, when hee comes to make up his reckoning, have God acknowledge him for one of his, and say, *Well done good and faithfull servant, thou hast bene faithfull in few things*: but this acknowledgment is not all, there followes a promise of greater endowment, *I will make thee ruler over many things*.

Where are two things: *Remuneratio*, I will make thee; *modus remunerationis*, ruler o-

ver

ver many things :

1. The reward propounded ;
I will make thee, I wil set thee
in an happy state and condition.
No man ever served God in
vaine ; when hee sends men
into his Vineyard, hee agreeth
with them for a penny, and a
penny they shall bee sure of ;
howsoever the Atheist saith, it
is no profit to serve God ; yet
Saint Paul saw benefit in his
service ; *I presse forward to the
marke, Phil. 3. 13.* And faith-
full Moses looked to the re-
compence of reward, *Heb. 11.
26.* A great encouragement it
is to a man in all his labours, to
know that they are not fruit-
lesse, but that after wraffling
hee shall bee crowned ; after
running, have the prize ; after
sowing, reape ; after painefull
employing of his Talents, bee
advanced, Though without a
promise a man might bee idle,
and have no heart unto his
workes,

worke, yet hope should make him active to overcome all impediments; *Virtus ad premium prompta vinci non potest*, saith Gregory, Vertue inflamed with sight of reward, is invincible.

2. The manner of the reward, *Ruler over many things*: where two particulars observable:
 1. The nature of heavenly things opposed to earthly: they are few, these many; the opposition is manifold, they light, these weighty, 2 Cor. 4. 17. they finite, these infinite, *Psalm* 36. 8. those of narrow compass, these incomprehensible, 1 Cor. 2. 9. they small, these great, *Psalm* 31. 19. Rightly Saint Hierome, *Omnia quae in presenti habemus, licet magna videantur, comparatione tamen futurorum exigua sunt*: Oh that ye could see how excellent these many things are! they would provoke us to infinite love of them. Oh that we could esteeme

esteem them as we ought ! it would make us sell all to purchase them, Foolish *Eſau's* they are, who for a meſſe of pottage part with their birth-right ; like *Glancus* in *Homer*, exchange *χρὸν καὶ ἀθανάτων ἐκ τῶν περὶ ἐρεβώλων*, chooſe light for heavy ; finite, for infinite ; comprehenſible, for incomprehenſible ; ſmall, for great ; few, for many : Pray wee with the Apoſtle, *Ephes. 3. 17.* that wee may bee able to comprehend thoſe many things in all their dimenſions, breadth, length, depth, height ; that ſeeing the ſmall current of theſe few things here, and the vaſt ſea of thoſe many hereafter, we may paſſe from theſe former, that wee miſſe not finally to attaine the latter. 2. The Order wherein this faithfull ſervant is to poſſeſſe theſe many things ; hee is *ſupernaturalis*, made ruler over them ; his veſſell ſhall ſo be filled with thoſe

Χρὸν καὶ ἀθανάτων ἐκ τῶν περὶ ἐρεβώλων
Αἰν 36

these glorious qualities, that he
shall with full liberty use them
to his perfection, the glory of
God: there shall not then be
that strife betwene flesh and
spirit; the spirit willing, the flesh
weake; the spirit lifting up the
heart, the flesh depressing it
but that body of sinne, which
warreth against the mind, being
wholly destroyed, wee shall
love God with all our
hearts, our soules and strength
delight in him as the chiefest
good, and have all our facultie
prest to sing with the Elders
praise and glory to his holy
name. This is the end of our
Creation, for it were we made
and had wee command of our
selves now, we should doe it
this vaile of mortallity; but
the sin that
compasseth us, will not
permit it; the divell who opposeth
us, maketh us as slaves to
follow his will; then, then shall
we

at how perfectly serve our God,
 when we shall be full comman-
 ry offers of our selves ; when the
 n beeing of sinne being removed,
 and Satan trodden under our
 feet, our hearts shall be Wells of
 p the living waters ; our eyes shall
 g it behold our blessed Saviour, our
 hick hands take hold of happinesse
 eing ad felicity ; and we wholly, in-
 shal lead of toyling among the few
 l our things of this world, shall bee
 ng thalers over those many things
 efes which attend Eternity.

Thus have I briefly runne
 s a through these words ; in a word
 hol of Application I conclude. You
 our Right Honourable, and all that
 ave to doe in these affaires of
 our the Common-wealth) see your
 it in places, you are God's servants :
 by your duties, goodnesse and fide-
 lity are required of you ; God
 now invites you to them by his ap-
 pprobation, testimony, and re-
 es toward ; doe you your parts, I dare
 shal say God will not be wanting in
 his,

his: When the great Assise
of the world shall be kept, ye
shall heare, *Well done* good and
faithfull servants, you have been
faithfull in few things, I will
make you rulers over many
things.

The end of the first Sermon.

THE SECOND
SERMON,
ON
NEHEM. 5. 15.

Assize
Sermon.

Memento
mei Deus.

NEH. 5. 15.

ut so did not I, because of the
feare of God.

THE whole duty
of man hath ever
bee reduced to
two heads: by
the Stoikes, unto
ἀνειρησις, and ἀνειρησις, abstai-
ning and sustaining: by Saint
Paul, to ἀρνησις, and ἔνσις, Tit. 2.
2. denying ungodlineſſe, living
godly,

ἀρνησις
ἔνσις

godly. And surely, all the law of God being either negative prohibiting evil; or affirmative commanding good; whome mens actions are correspondent to the lawes, both forbearing to doe what is forbidden, and doing that which is enjoined, then are they due observers of the Law.

Nehemiah, whose speech my Text is, was both a good man, and a good Magistrate, and doth in this Chapter declare his integrity in those two former respects: My Text tells you what hee did not: *Sonot I*. The last verse sheweth what he did, *The good things I have done for the people*. He was hee square and every way complete: complete in person, a godly man, and honest Governour; complete in his actions, not doing wrong but doing right.

My Text suffers mee not

ΤΕΤΕΡΩΝ
ΟΔΟΚΑΤΕΣ.

set the whole face of this worthy Patriot before you, but a part of it: For if I consider his person, I am to speake of him onely as a Commander; this particle, *I*, points at him as he was *Tirshatha*, the Kings Deputy, or Legate; and yet on the by, you may here see what he was as a man, for *Magistratus indicat virum*, let the Politickes dispute the question, I take the conclusion to be this, A good Citizen is a good Christian. Againe, if I consider his actions, I must speake of him onely as abstaining from evill; my Text is negative, *sic non feci*, I did not so: yet by concomitance also, as doing rightly; for the whole booke shewes that his disposition was not like *Galba*; in *Tacitus*; *Ingenium magis extravitia, quam cum virtutibus*, rather not evill than good, rather harmlesse than vertuous; but so was innocency linked to true

HiB. LI.
9. 12.

true justice in him, that he, who having power in his hand, would doe no hurt; when hee had occasion, would surely doe much good.

I may call my Text *Nehemiah's* profession; and a profession, by our Saviours warrant, is like to an house, *Matth. 7. 25.* as therefore an house may bee resolved into two parts; *superstruendum*, the building that is apparant to the view of the world; and *substratum*, the foundation which lyeth hid in the ground; so are there two things, in this profession: 1. To *careply*, his behaviour manifest, *So did not I*: 2. To *exposure*, the hid man of the heart, upon which his behavior was settled, the feare of God. The wise builder takes care that his house bee right set, and therefore workes by line and levell, but especially hee lookes to the ground-worke, for if this bee

not well build, the frame is
weakened; So the good magistrate
will doe no wrong, and this is
admirable; but if this
stream of Justice flow also
from the fountain of Gods feare
in him, which is **אֱלֹהִים הוּא**
the head of wisdom, *Prov. 1.*
If then is true and solid do-
minating, and making him
just; then is not his Justice shor-
ted up by popularity, gifts, or
other base respects, as it was
said of the Sarmatians, *Omnis*
Sarmatarum virtus extra ipso;
but resting upon this foundati-
on of Gods feare, standeth by
it owne strength unshaken.
Truly happy was **Nehemiah**,
who had thus conjoynd equi-
ty and piety; and truly happy
shall ever be those of **Nehemi-**
ah's ranke, who are so tempe-
red, that their actions proceed
from the feare of God, and the
feare of God moderateth their
actions, who can professe, as

D

here

אֱלֹהִים הוּא
דע

Tab. I. c. 10

here Nehemiah doth, But so did
 not I, because of the feare of
 God. I have thus taken in sunder this
 house, this profession, I must
 now set it up againe, and that
 in such a manner, shewing you first
 what was last in Nehemiah, his
 dealing; so did not he; and last
 what was first in him, the feare
 of God. *Dei Deus, ut Sermon
 mous adre commodus sit, quam
 sit accommodatus; I with my
 Sermon as profitable as his
 seasonable.*

First, his dealing; but so did
 not I. This particle, so, which
 is the maine hingle upon which
 this whole sentence turnes, is
 relative, pointing backward
 to something that went before
 and this particle, but, which
 stands at the entrance of my
 Text is adversative, differen-
 cing the consequent course
 from the precedent; by it Ne-
 hemiah dis-joyneth his practice
 from

from the practise of others his predecessors, they did so and so, *but so did not I*. The thing observable is this, *Nehemiah* in his government followed not the examples of others that went before him. This is the full sense of the words, in which are couched two propositions :

1. *Nehemiah* made not examples his rule, no, though they were worthy ones. *So*, may here be taken in *these*, generally; others did as they thought fit, *but I did not so*, not as they.

2. *Nehemiah* in his course went crosse to bad examples : *So*, may be taken in *hypothesis*, answerable to the matter in hand ; his Ancestors did naughtily, but hee did not so ; did not evill as they did ; The former of these declares his wisdom ; the latter, his honesty.

1. *Nehemiah* made not worthy examples his rule & square to worke by, and therein did

D 2 wisely

wisely in these 2 respects: 1. Because it is not alwayes lawfull for one to doe that which another hath done lawfully. 2. If it be lawfull, yea if a man be bound to doe the same thing, yet not *ideo*, not because another hath done it. In which regards it is a weake conclusion that riseth from an example: The great Logician could say, *ἡ δὲ δεικνύουσι μὴ ἐπεὶ ἔχουσιν*, an Example is not demonstrative and convincing.

1. It is not alwayes lawfull for one to doe what another hath done lawfully: In the following of good Presidents there be many circumstances, the concurrence whereof is required, and the failing in any of them may change the nature of the thing; so that one may erre in doing that, which another did and erred not: The Antitype in an example must be like the Prototype in five things: The

*Arist. prio.
1.2.6.24.*

*Reyn. prol.
187.*

The person doing, the thing done, the party to whom, the time when, the end why; where there is not an agreement in all these, every wise man must professe with *Nehemiah*, So did not I.

1. The person doing must be like; for all men stand not in the same reference in regard of actions: He said well in the Comedy, *Hoc licet impune facere huic, illi non licet; non quia dissimilis res sit, sed quod is qui facit*; Be the things never so like, if the person bee unlike, there is an error. No man doubts but *Elias* did well in commanding fire to come downe from heaven to destroy the two Captaines and their fifties, for hee was a messenger of Gods wrath to punish the Idolatrous Israelites: but the Apostles might not doe so. When *James* and *John* urged this Example, *Luk. 9. 54.* and

ON SECT. 100
THE G. C. E. J. M.

Ter. in ad. l.

would call for fire from heaven upon the Samaritans, as *Elias* did; they are taken up short by their Master, *Nescitis cuius spiritus sitis vos*, you are men of another mould then *Elias* was; he a Minister of indignation, you of consolation; his actions fit not you, because your persons are not like his. Though *Phinehas* be Canonized in all generations, for slaying the persons taken in the act of Adultery, *Num. 25. 8.* yet neither private men, nor Magistrate, upon this example must doe so, put offenders to death without due proceedings and course of Law; for *Phinehas* was filled with an heroike spirit, a Divine man, transported with zeale for the Lord of Hosts, to which height of heat ordinary mens tempers are not raised; *αὐτὸς ὁ θεὸς ἐστὶν ὁ θεὸς αὐτοῦ*, saith the Moralist; it is a rare thing for a man to be thus Divine.

*Zelus zelus
syriam.*

Num. 25. 11

Moral. 1. 7.

C. 1.

2. The things done must bee like, else instead of fish a man may swallow a stone; instead of an egge, a Serpent. David the sweet singer of Israel provided Instruments of Musick to found out the praises of God, and therein did worthily, as he came a Psalmist; but when as drunkards and roaring boyes patronized their fiddlers and ribould songs by this example, the Prophet denounceth a woe against them. *Amos 6. 3. Woe to them that chaunt to the sound of the violl, and invent to themselves Instruments of Musick like David.* His Instruments were holy, theirs profane; his songs religious, theirs lascivious; they had no reason to shroud themselves under his example: his Musick and theirs agreed like harpe and harrow, as it is in the Proverbe. Though *Jacob* sent a present to *Esau*, that he might find favour in the

fight of his lord, *Cor. 3. 18.* yet
 it is not the fact of those made
 good by this parastell, who
 give bribes to such as are
 Judges in their causes, the ac-
 tions are not suitable; *Eph.*
 was an enemy, and might be
 pacified with gifts, but it is un-
 lawfull by gifts to blinde the
 eyes of a Judge.

4. The party to whom, must
 be like: Those that have an
 evil eye at the Churches pos-
 sessions, her glebes and tithes;
 though they favour Saint Pauls
 Doctrine never a whit, yet can
 propound his practice to us rea-
 dily, that in Preaching to the
 Corinthians, he made the Go-
 spell of Christ, a *dominion*, with-
 out charge, *1 Cor. 9. 18.* and
 would have us doe so also, they
 cannot endure wee should reap
 where they have sowne, but
 would have us Weaver it, Taylor
 it, Cobler it, they care not what
 worke wee did, for our hands

might

+ D

might

might not be in their Dairies
and fields: but our answer is,
we doe not so, for neither did
Saint Paul so to all, hee prea-
ched indeed gratis to the Co-
rinthians, because of their po-
verty, but tooke largely of o-
ther Churches, so that hee is
said to rob them, 2 Cor. 11. 8.
and should wee follow this in-
stance of theirs, wee should doe
wrong at least to our rich pa-
rishioners, in giving way to
their sacrilegious humour, to
let them devoure that which
is holy, contrary to Saint Pauls
precept, Gal 6. 6. *Let him that
is taught in the word, communicate
unto him that teacheth him,
in all his goods.*

4. The time must bee like;
for every thing hath his season;
and what profiteth now, may
hurt anon. Some of old held
this position, *Semel recte confa-
ctum, nullatenus esse mutan-
dum*, once well done, and ever

201 Y 0 7 1 7 0

Aug. ep. 5.

well done : but Saint *Augu-
stine* denyes it, affirming, that
though they say, what was
right before, cannot bee right
if it be changed ; yet indeed it
cannot be right except it be
changed. Hee instanceth in
Vindicianus, a learned Physici-
an, who prescribed a potion to
a young patient, which hee
would not after give him be-
ing old ; *Ego illi etati hoc nun-
quam veram infusum*, Divers
yeares require divers kinds of
Physicke.

5. The ends must bee like.
David used direfull imprecations
against his enemies, and
curst them with an heavy
curse ; yet we must not doe so ;
his example is no warrant for
fell and bitter men to banne
and execrate those which anger
them. The reason is, *Invenna
quam faciunt, non eadem est
causa propter quam faciunt*, as
Saint *Augustine* speaketh ; they
doc

doe the same thing to another end. His maledictions were predictions; his operations, prophecations; what hee uttered, came a spiritu providentis, non voto optantis, rather from foresight of what should bee, than simple wishing that it might bee: but these men are wholly ignorant of the event, onely their malice carrieth them to desire it may be evil and unfortunate.

Since then there are so many ways of going amiss in imitation, that a man may easily wander when hee thinkes hee is right, *Nehemiah* did wisely in this regard, that he followed not examples, but professeth here, *I did not see.*

2. If the example bee alike, and a man bee to doe the same thing, yet not *ideo*, hee is not therefore to doe it because another hath done it; but there is a common rule which both guideth

Ar. Rhet. ad
Ac. 6-7

guideth *Semper enim* in doing
well, and direct *Tu autem* in do-
ing that which *Semper enim* did.
The reason of the action must
enforce imitation, not the acti-
on. *maiores enim* *et* *magis* *probatum* *est* *ut* *se-*
quatur *illud* *quod* *est* *magis* *probatum* *est* *ut* *se-*
quatur *illud* *quod* *est* *magis* *probatum* *est* *ut* *se-*
saith the Philosopher,
when wee apprehend the rea-
son of things, then wee yeeld
to follow them. *O imitatio*
seruum pecus! they are beasts
without understanding, and
have not the spirit of men, who
magnifie and stick to cu-
stomes, as they are customes,
without respect of right and
honesty. *Nehemiah*, when
hee looked upon others to
see what they did, observed
the rule whereby they did it,
making that his guide, not the
Example. *I did not so.*

And this surely is the best way
for all men to goe to worke,
not to regard so much what o-
thers have done, as what they
ought to doe, especially *Neh-*

.. *him* ..

miah,

magistrates, and men in authority,
 who are in the Commonwealth
 as Pilots in a ship, and
 therefore wisdom is most of
 all required in them; they
 must have their synagoga, their
 statutes to direct them in their
 judgments, in the carriage
 of their affaires; without
 which, in hoysing up sailes to
 reach others, they may split a-
 gainst the rocks, and be wrack-
 ed. Among the rest, they must
 especially take notice of three
 constellations: *in Divinum,*
in humanum, *in mundum;* the
 law of God; the kingdom;
 Equity. *Two* *in* *the* *world*
 1. The Law of God, that gi-
 veth wisdom and understand-
 ing, and must therefore bee a
 light unto their feet, and a lan-
 thorne to their pathes. *Liban.*
Deus, a Copy of the Law was
 to be with *Josuah,* *Jos. 1. 8.* and
 the Judges must determine ac-
 cording to the sentence of the
 Law,

Law, *Deus. 17. 21.* they are to judge, *pro Domino*, saith *Iehoshaphat*, *2 Chron. 19. 6.* for the Lord; and must therefore judge *secundum Dominum*, as the Lord hath enjoined. It is a great fault among men, learned in other professions, too much to neglect Divine Writ. I thinke the reason is, because as they exalt themselves above Divines, whom they juggle into the kennell; so they would advance their profession also above Divinity, and turne *Sarah* into the Kitchen, the place of *Hagar*: But these *Achitophels*, though wise in their own eyes, are but foolles indeed: the Prophet hath concluded against them, *Ier. 8. 9.* The wise men are ashamed, they are dismayed and taken; As they have received the word of the Lord, and what misadventure is in them? What? if there be any, it is *lux vespertina*, that dim lights which

which twinkled in the night
of nature; not *lux matutina*,
the cleare light shining in the
day of grace. *Nehemiah*, who
did not for as others did, did for
as the Law of God comman-
ded; and therefore punished
those which transgressed against
God, *Neh. 13. 27.*

Psa. 8. 20

2. The Law of the Nation
and kingdome wherein we
live; for though the Law of
God be the spring from whence
flowes righteousness, yet the
good and wholesome lawes of
men be as rivers, which if a go-
verneur take along with him,
they will bring him to the Sea
of Justice. *ἡ δὲ τοῦ νόμου ἐκείνου
ἐστὶν ἡ ἀρετή*, saith *Aris-
totle*; hee that is taught by
the lawes, judgeth rightly. A
brave thing it is for a Iudge to
be *ἡ δὲ τοῦ νόμου ἐκείνου*, a living and a
speaking law; but to determine
causes without law, is too great
liberty. The Law is to a Iudge,

Pol. 3. 16. 26

at the bankes to the Sea; *Habakkuk*, hither must hee goe, and no further. *Nehemiah*, who did not so in following examples, did so in looking to the Law; hee told the builders the Kings words which hee had spoken to him, *Neh. 2. 18.*

2. *ἐπιεικεία*, Moderation; a vertue commended by Saint *Paul*, *Phil. 4. 5.* let your equity bee manifest, and by the Philosopher, who gives the reason of it; Lawes being made for generally, cannot fetch in all particulars, which are infinite; there may then a cause come to hearing, which may in equity be right, and yet against the Law; here the good Iudge doth not urge the Law to the worse, but do pronounceth, as the Law-giver himselfe would have said, if he had beene present; But I stay not upon this point, it may be I am out of mine Element. I once heard

Equity
mercy

Mat. 1. 5.
6: 14.

Hear and Sessions, the Preacher
 and in the Pulpit pleading for this
 equity, and hee that supplied
 the place of the Iudge, con-
 demning both him and it. I will
 goe no further in it than Beza
 hath, and so farre I dare say I
 may goe; *Hoc accipe de co iure*
de iure remittere aliquid possu-
mus where the Iudge may
 take from the rigor of the Law
 a life of equity, there hee
 might to loose the cords of it;
 for this is the end of lawes and
 Iudges, that every mā may have
 his right be maintained in a just
 cause, overthrowne in a bad
 Thus have we seene in Mr.
 much the first thing which he
 did not, nor make examples the
 also of his actions; whereunto
 had been referred the afflic-
 tive, what it is that hee, and
 all in his place must be guided
 by. *Minim* and so the manner
 of it. *Beza* went close to
 add examples: So did hee. I.
 Those

1 Tim. 1.3

which
 aliquid rem
 and

Tender,
not deglu-
bers.

Those that were before him
did not as they ought to doe
and had hee imitated them, he
might have done as ill as they
but hee detested the wrong
which they offered, and profes
seth, *he did not so.* The illde
ling of his predecessors is spec
fied in two particulars: 1. The
having abundance, oppression
and sucked the blood of the
poore and needy people, whom
they should rather have relea
ved: had the people been
rich, they might well have re
quired a fleece for their main
tenance; for what Shephear
watcheth over a flock, and doe
not sheare them? but they were
not to flea the sheepe, because
their wooll was thinn: So did
others, but so did not hee
his. Their servants domineered
and bare rule over the people
hee meant not the Ministers
of Justice, and such as they put
in office, for these are to rule

and

and

him and men must submit themselves unto them, 1 Pet. 2. 13. ; he at their under-servants, and they every one which had dependence upon them, these would use Masters, and carry themselves as if they were more than some body. A common fault in great mens retinnes, and offices Spirituall and Lay, where every hang-by will look loose upon a right good man, and a proud boy demeane himselfe malepertly to his betters. Nehemiah thought the Governors to blame, who suffered this in their Courts and Families; and therefore here proveth, *he did not so.*

The point that I observe from hence shall be generall; how Magistrates must not follow the naughty courses of their Predecessors. There are certaine vices which Divine Learning hath pointed out as rockes, which Governors ought to take heed

Esse in esse.

heed of, which vices are not
idea's, and abstracted forms
but have had their seat in me
of authority; there is no evil
in the world which some man
hath not beene guilty of; the
sinne belonging to a Magistrate
but some Magistrate hath offend
ed in. The godly Governour
when hee seeth that others
have stooped to wickednesse
must resolve against it him
selfe, that hee may bee able to
say with *Nehemiah*, *But so did*
not I. The maine evils not to
bee done by Magistrates, are
these:

1. Vnjustice, judging con
trary to right and equity, both
in distributive and emendative
Iustices: 1. In distributive, the
good Iudge must neither justifie
the wicked, nor condemne
the just, for both these are abo
mination to the Lord, *Prov.*
17. 15. Not justifie the wicked
by suffering him to breake
through

through the Lawes, as great
 eyes through cobwebs, when
 we ought to be holden of
 them; for the power beareth
 out the sword for nought, Rom.
 13. 4. but as God hath, so must
 we have *indignationem*, a re-
 venging eye over them that doe
 wickedly. He must bee a *laster*
 to cleanse the land from the
 theft of *Achan*: a *Solomon*, to
 take away the innocent blood,
 shed by *Isab*, from the king-
 dome: yea, in this a *Saul*, to
 cut off such as have familiar spi-
 rits and wizzards, from among
 the people. In capitall crimes
 the offender must dye by the
 sentence of the Iudge: and in
 finnes which the Law hath not
 laid so heavy a punishment up-
 on, as drunkenness, sweating,
 whoring, the crying finnes of
 our dayes though the commit-
 ters of them thinke them to
 be nothing, no more than *Actius*
 the hereticke accounted of for-
 nicati-

Iosh 7
 1 King. 2

1 Sam. 28

Epiph. bar.

76

nication, *penna aurem se alper*
 to rub his eare when it itche
 yet ought the honest Iudge
 the best hee can by all severie
 and even by that which
 loose times call cruelty, to take
 them away; or if that be im-
 possible, yet to chase the
 Birds of the night into the
 night againe; and to restrain
 if not the being, yet the roaring
 of them. It is now no time
 spare, when the banks of in-
 quity are full, and ready eve-
 ry day to runne over to drowne
 the world.

Againes, hee must not con-
 demne the just; hee that is
 an offendour must be protect-
 ed or punished by the lawes; God
 appointed Cities of refuge
 such as had transgressed again-
 their wils, but a mans owne
 innocency should be his refuge
 when he hath not transgressed
 at all. *Wilt thou slay the righteous
 with the wicked? saith*

HECIE

brab

Abraham to God, that bee farre
 from thee? shall not the Iudge
 of all the world doe right?
 Gen. 18. 25. And wilt thou con-
 demne the guiltlesse? may I
 say to an honest Iudge, that bee
 farre from thee? shall not hee
 that sitteth in the seat of the
 righteous God doe right? It is
 surely unjust, as I have said, to
 asloile a lewd person; but of
 the two, farre better it is to free
 a man as harmelesse, who hath
 done mischief; than to con-
 demne a man as mischievous,
 who is harmelesse. David sung
 it of Solomon, Psal. 72. 14. and
 it becommes every man in place
 of Iudicature, He shall redeeme
 the innocent from violence and
 death, and precious shall their
 blood be in his sight.

2. Emendative Iustice; the
 Iudge must not doe unjustly, but
 give to every man that which
 is his owne; he must be *δίκαιος*,
 a right divider betweene man
 and

δίκαιος
quasi dika-
stis, Ar.
μεισις.
 Luk. 12. 14

Iuel. p. 371

and man; taking from the one
 what hee hath got of another
 and giving it to the other
 whole it is: The good Magi-
 strate cannot, as the Popes Pa-
 rasites say he can, *de quadrante*
facere rotundum, make some-
 thing of nothing, and nothing
 againe of something: as the
 cause is so must he judge it: that
 every man may sit under his
 owne Vine, and his owne Fig
 tree in peace. This is the main
 exill which a Magistrate must
 not doe: not doe unjustice.

There are two things tend-
 ing to this unjustice which he
 must not doe: The one as the
 way to it, the other as the cause
 of it: 1. The way to it, part-
 all hearing, opening the ear
 to one party, shutting it to an-
 other. The avoyding of this way
 a great part of Moses charge
 Deut. 1. 16. I charged your Iudges
 at that time, saying, heare the
 causes between your brethren

2. 16

shall not respect persons in iudgement, but shall heare the small as well as the great. If two Rivers be fed by the same Spring, and the passage to the one bee free, to the other dammed up, the one may well abound with water, the other be dry: If two men bee to claime their right before the Iudge, and the one have countenance & audience, the other frownes and snibbs, a man may soon conceive which way the streame will runne, though not in the right channell: Iustice must let the one skale have his due as wel as the other, and then lift both up fairely, that that may carry it which is heaviest.

2. The cause of unjustice, taking bribes: *A gift doth blind the eyes of the wise, and pervert the words of the righteous, Deut. 16. 19.* Some there are that thinke it is but an act of kinnesse to give, and of

E

cour-

fit
lutum
 Stapl dom.
 2 post pent.

erat sp.
 c. 175.

Stapl dom.
 1. post pent.

courtesie to receive, and what hurt in this? But, as one said, raine is good, and ground is good, yet *ex eorum conjunctione fit lutum*, if they bee mingled they make dirt: So giving is kind, and taking is courteous, yet the mixing of them makes the smooth pathes of Iustice foule and uneven. As sands and shoales hinder the current of the water, so doe gifts the course of Iustice, which should runne downe as a mighty river. *Amos 6.* When the Emperour Zeno had defloured a womans daughter, shee prayed, saith the Legend, to the Virgin *Mary* to bee avenged; the Virgin appeared to her and said, *Credo mihi mulier, ultionem tuam sepe facere volui, sed manus eius prohibuit me*, his hand will not let mee be revenged of him. shee spake it of his giving hand in that hee was liberall to the poore; but it is true also of the bribing

bribing hand, many a time a Cause might have an end, and be rightly determined, but *manus prohibet*, a gift in the hand puts a barre unto it. *Samuel* therefore when hee purged himselfe, demands this question of them whom hee judged, *Of whose hands have I received a bribe?* 1 Sam. 12. 3: and the people answer, *Thou hast taken none.* Every good Magistrate must bee able to say as much, and to professe, *Whatsoever others doe, yet so doe not I.* This is the first thing in the Text, *Nehemiah's* dealing; the ground of his dealing is the second thing. Why did he not doe so? *Because of the feare of God.*

God is propounded in Scripture, as one to be feared: *Who would not feare thee, O King of Nations!* Jer. 10. 7. *Feare yee not me, saith the Lord?* Jer. 5. 22. Feare in it selfe is a naturall passion; but feare with this ob-

So doe not

I

feare of
God.

A 1. 22. q. 19

iect; God, the feare of God, is *donum*, saith the Schoole, a gift of the Spirit; *spiritus timoris Domini*, Esa. 11. 2. the spirit of the feare of the Lord. This gift of feare respects God two wayes: 1. *Mandantem*, as hee commandeth, and so it is filiall feare, feare of offending: 2. *vindicantem*, as hee revengeth transgressors, so it is servile feare, feare of being punished. It were to bee wished that the hearts of all men were filled with chaste feare, the feare of displeasing God; for this indeed proceeds from love, and becommeth children, who the more they love, the more are afraid to offend. This feare shall abide in *patria*, when we come to heaven, it endureth for ever. *Psal.* 19. 8. our charity being perfected, our feare shall also; hee that hath this feare in him now, hath in himselfe the kingdom of God already. And how

how should wee then hunger after this feare? but because man in corruption is like an unbrideled horse, and will not bee ridden unlesse hee have the bit, it is something for a man to attaine to servile feare, to be afraid of God in regard of his judgements, both because this feare will be a restrainer, hold him backe from iniquity; and also because it is *seta*, as Saint *Austine* speaketh, the needle which draweth after it the love of God as the thred.

If any aske, which of these feares was in *Nehemiah*? I answer, Filiall feare surely was predominant in so excellent a servant of God, but it was not altogether without feare of punishment; and therefore in *Aquinas* terme it was a compound of them both, which hee calleth initiall, because it is the beginning of much good. *Nehemiah* rendereth it as the rea-

E 3

son

*In primis
Epist. 107.
trud. 9
deir. 107
orist.*

*Secunda se-
cunda, q. 19
art. 15*

N. 8.
Ar. probl.
3. 9. 6.

son why he did not evill as others did, *because of the feare of God*: for where the feare of God is, it is not idle, but active; honesty flowes from it as from a fountaine. It is a Probleme, in *Aristotle*, why men are credited more than other creatures? The answer is, *ὅτι θεὸς νομίζεται μόνον* man alone reverenceth God, therefore you may trust him. Hee that truly feareth God, is like unto *Cato*, of whom it is said, He never did well, that he might appeare to doe so, *sed quia aliter facere non potuit*; hee could not doe otherwise: *The feare of God is the beginning of wisdom*, *Psal. 111. 10.* The beginning of wisdom, saith one, not as it is *cognoscitiva*, standing in speculation; but as it is *directiva vita*, guiding the actions and life of man: faith is the beginning of wisdom, according to the essence of it; and the feare of God accor-

according to the effects, as it is operative. The foundation is the first in architecture, there the workeman sets on to build; and the feare of God, the first in a just course, it is the maine wheele which sets all the rest on going: In which regard Saint Augustine saith, *Timor primum locum tenet ascendendo, ultimum descendendo*. If you looke upon the order of man working, the feare of God is first, thence all the frame of the action riseth: if you looke upon the worke wrought, the feare of God is the last, into it all is resolved.

It is so in generall, the feare of God makes all men doe honestly, and it is so in the matter we have in hand; the feare of God makes a Magistrate upright, and therefore this feare is especially required in him. *Ierobo's Justice must bee a man fearing God, Exod. 18. 21.* And

Ser dom.
is most l.
69.p.1104

the first part of *Iehoshaphat's* charge to his Iudges aymes at this, *Let the feare of God bee upon you, 2 Chron. 19. 7.* and there is great reason, that a Magistrate above others should bee a man fearing God,

I. In regard of the greatnesse of his place; authority, and power pusse men up, make them thinke they may doe what they list; it is a hard thing in nature for a man to be great and good; some who have done worthily while they have been commanded, have forgot their goodnesse when they became commanders. The Historian observes, that among all the Roman Emperors, *solus Vespasianus in melius et moderatus est*, only *Vespasian* grew the better for his dignity. And the common proverb is, *Honores mutant mores*, Men are lightly worse after honours, than they were before. So prone are all

men

Tac. hist.
l. 1. c. 13

men through their corruption, when they are exalted, to bee like the unjust Iudge, *Luk*. 18. 1. who neither cared for God nor man. Thus it alwayes fa- reth where men give way to their owne unruly affections, but where the feare of God is planted, there the greater men are, the better; their greatnesse giues them hands to bee able, and Gods feare an heart to bee willing to do much good: There is nothing worse than a Magi- strate without the feare of God, armed injustice is the worst e- vill: and nothing better then a Magistrate fearing God, armed Iustice is most Soveraigns.

2. In regard of the many provocations they are subject unto. He that is in place of au- thority shall bee beleagred by kindred, by friends, by servants, by many, suit upon suit, reward upon reward, to turne his heart out of the way, and his tongue

E 5

from

from speaking right things : and a difficult thing it is, considering our mould to resist so much importunity, to passe by so many temptations unsmared : great need then hath a Magistrate to set the feare of God as a seale upon his senses, and upon his heart, that hee may not be perverted. I may well say to Governours, as *Simeon* the Prophetickall Monke spake to the Pillars which hee whipped before the Earth-quake, Stand fast, for you shall be shaken. Satan and ill-disposed men desire to winnow them, to sift their integrity, their honesty, their Iustice out of them; they had need keepe themselves in the feare of God, that their uprightnesse may not faile.

This feare of God is the best preservative against all ill motives. Shall others tell a man in place, or himselfe conceive that

Dr. Hall, in
quo undu,
1.97

that hee hath the law in his owne hands, and that he may wrest it like a Lesbian rule which way he will? the feare of God will suggest other thoughts to him; *How shall I doe this great evill, and sinne against God?* If great meanes be used to violate, and many rubs throwne into the way to turne aside Justice, the feare of God will constrain a man to leape over them all, because hee will thus reason; I who sit now upon the Bench to give Iudgement, must one day stand before the Barre of a greater Iudge my selfe, to give account of my Iudgement, which if I can give with joy as I ought, happy I. I shall heare *euge, well done good and faithfull servant.* But if my account bee perplexed and wrong, I tremble to thinke of punishment by eternall separation from God, *its maledicte, away thou cursed.*

You see what force the feare of God hath to plead for right, to plead against wrong; *Nehemiah* maketh this the reason, and it is a strong reason, of his not doing wickedly, *So did not I, because of the feare of God.*

I have now done with my Text, yet something by way of Application must be added, that so my Text may be laid to the businesse in hand, and fitted to it. *Nehemiah's* counle may best be pretended to you (Right Honourable, most Reverent and Worthy) for he was a Deputy under King *Artaxerxes* to the Jewes; so are you under our gracious Sovereigne to these parts; hee in his Deputation disclaymeth all unrighteous dealing, and you must doe so in yours. The Oyle therefore of my Exhortation shall first be powred upon your head, and so drop downe to the skirts of your clothing, all that have any hand

hand in this great Affize; for though they all be not *Nehemiah's*, men in authority to judge; yet doe they all concurre for the production of the sacred act of Iustice, and in that respect, for the time, are not private but publike persons, and must take care so much as concerneth them, that Iustice may runne freely without stoppage.

1. Therefore (Right Honorable) I desire you to set this worthy patterne before your eyes. I doubt not, but when you looke into the glasse of my Text, you see your selves in it; for it is said, that you are *Nehemiah's*, men fearing God, not doing unrighteousnesse; yet give me leave to hold the glasse before you, and shew you not onely *Nehemiah*, but even yourselves to your selves, that you may be the more incited, *nihil indignum tanta virtute committere*, as he said, to doe nothing unbe-

Plut. lib. 5.
nat. quest.

1 Sam. 15. 9

1 King. 21.

13.

Est 3. 13

Acts 25. 9

1 Sam. 8. 3

unbecoming: so great worthi-
 nesse. If you beheld the ex-
 amples of Iudges in former
 times, you shall finde some to
 have declined and gone out of
 the way. *Saul* sparing *Agag*,
 who was the sonne of death;
 the Nobles of *Ieruel* stoning
Naboth, a man most innocent;
Ahashuerus giving the Iewes
 goods for a prey to the rest of
 the Provinces; *Festus* hearing
 grievous complaints against
Paul, but cutting him off when
 he answered for himselfe; *Sam-
 uels* sonnes turning aside af-
 ter lucre, taking bribes, and
 perverting Iudgement. Oh let
 your eyes bee upon these by-
 paths, but be upon them to de-
 cline them! oh keepe your
 selves from the accursed thing!
 that though many hurried by
 the evill spirit, care not how
 they demeane themselves, yet
 you may not doe so, because of
 the feare of God; that by your
 happy

happy meanes, righteouſneſſe
and peace may ſtill kiſſe each
other in theſe Eaſterne Angles.

2. Let mee ſpeake unto the
Lawyers who have a great
ſtroake in matters of emenda-
tive Juſtice, and Pleas between
man and man. For my ſelfe,
nemo veſtrum mihi iniuria co-
gnitus, I know no hurt by any
of your profeſſion, none of
them ever wronged mee; and
I know a great deale of good
by ſome of you; grave you are,
honest true dealing men: but
the common ſame is, that there
is much iniquity in your ranke;
and no marvell, for where ma-
ny pots are boyling, there can-
not but bee much ſkumme;
where much practice and tem-
pering with mens eſtates, much
diſhoneſty and falſe play. Two
things I have heard condemned
among you: 1. That many ſtir
up men to ſtrife and contenti-
on, that ſo they may have em-
ploy-

Dr Hal, *quo*
vadis, p. 1 f.

Sea-
Crab

Bas. b. l. a. m.
l. a. m. 7.

ployment : Some are said to be like the Sea-crab, who desirous to eat the flesh of the Oyster, which he cannot come by, because of his two-leaved shel, watcheth when he opens these doores against the Sunne, and casteth a stone into them, that they cannot shut, then hee thrusts in his claw and devoures him : So the cunning Lawyer, greedy of a rich mans money, and seeing him peaceably disposed, unwilling to wrangle, seeketh all occasion to see his Evidences, and in them puts such rubs, that the good-man cannot but thinke his neighbor hath done him wrong, and cares not what he spends to recover a feigned right. Some like the Polypus, take the colour of any Rocke they cleave to ; frame themselves to the humour of the Client, make him beleeve his Cause is good, though it be starke nought, that they may have

have a prey. 2. Many make
no conscience of an honest bu-
sinesse undertaken, but use such
delayeres, commit such errors,
follow the Cause so negligent-
ly, play upon both hands, that
as *Charendas* was wont to say
of going to Sea, *Se non mirari
qui semel mare ingressus sit, sed
qui iterum*; so wee may say of
going to Law; A man is not
to bee wondred at for suing
once, but hee that sues the se-
cond time, after he hath seene
the dangers and difficulties of
it. The common voyce is, that
these things are so with some
Lawyers, but doe not you so,
because of the feare of God.
Consider well the saying of the
Wise-man, *Prov. 20. 17. Bread
of deceit is sweet, but afterward
the mouth shall bee filled with
gravel.*

3. My speech shall be dire-
cted to the Iurors, upon whose
integrity both the lives and
goods

See

Staph. mor.
do. 2. post
pent.

goods of men are cast. Though
 many neither feare the oath of
 God, nor regard right and
 wrong, but desire so to give
 their verdict as their owne fa-
 crilegious and unjust actions
 may for time to come receive
 no preiudice; yet, doe not you
 so, because of the feare of God.
 Yea, if there chance to be but
 one good man of the twelve,
 who seeing the combination of
 the rest in iniquity, resolveth a-
 gainst the same, let mee encour-
 age him to hold fast, and not to
 bee drawne from his honest
 purpose because of the many
 opposites; but as *Liberius*, Bi-
 shop of Rome, once answered
 the Arrian Emperour *Constanti-
 nus*, when he asked him, What
 so great part of the world hee
 was, that he beleaved contrary
 to others? *ὁ δὲ ἀπεκρίθη* μετὰ πολλὴν
τῆς πίστεως ἐκείνου λέγων the faith
 is never the worse because I
 alone professe it: So if it bee
 deman-

Theod. bish.
lib. 1. c. 7

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11049V

11049V

demanded how thou darcest
withstand the opinion of ele-
ven, tell them, Justice is never
the worse, though I alone pra-
ctise it. Set the feare of God
before thine eyes, it will make
thee bold as a Lion, not to doe
as they, perjuriously.

4. To accusers in criminall
Causes, to Plaintiffes in *Nisi*
prins. To Accusers : Some
there are who upon malice and
envy have hunted after the
lives of men, and brought them
to the barre, trotting about
Towne and Countrey to finde
faults, where they knew none,
suborning false witnesses, and
knights of the post to swear
untruely, not caring what course
they tooke, so those whom
they hated might bee brought
to raine: but doe not you so,
because of the feare of God. Evi-
dence of wicked facts, desire to
have ungodly persons taken a-
way, lest the whole Countrey
smart

smart for them. Zeale for the glory of God, these should move a man to prosecute an offender, not anger, not spleene, not desire of revenge; God forbid these should bee found in *Jacob*; if the feare of God be in you, you will not doe so. The Plaintiffes; many give themselves to undermine the state of others, seeke out quiddities and nice trickes to spoyle their brethren; who will have an Action for another mans Good grazing in their ground; enemies to peace and all tranquillity, wranglers, contentious, oppressors, who thinke with their purse to beggar a poore neighbour, if he will not part with his Inheritance, or stoope to them at their pleasure. A kind of men these are, of whom we may say as the Historian of Mathematicians, *Genus hominum quod in nostra Republica, et vegetabitur semper, et retinebitur,* always

Ta. 1. 6. 7

alwayes they are cryed against,
and still they grow, the Coun-
trei swarmes with them. ; but
doe not you so, *because of the*
fear of God. If there bee any
question in the Titles of land, it
is honest to have them tryed :
If wrong be done you, the Law
is open, and there are Iudges,
implead one another fairly and
peaceably ; but well it were if
they were cut off that trouble
the Countrey, and chased away
from the Iudgement-seats,
which they abuse not onely to
the satisfying of their owne
wrangling spirit, but to the de-
triment of such as dwell nigh
unto them.

5. To Witnesses : In all a-
ges there have been some, who
for feare of their great Masters,
for mony or favour would give
any testimony ; not regarding
the opening of the Truth, but
clearing or condemning of such
as they would set at liberty, or
destroy.

destroy. Our Saviour had the
 oft against him; and *David*
 his time, *Psal. 35. 11.* but do
 not you so, *because of the fear*
of God. Art thou called to a
 Oath? swear in truth, in iudg-
 ment, in righteousness, *Ier. 1.*
2. Let not thy tongue speak
 contrary to that thy hart know-
 eth, for it is an abomination to
 God who tooke order, *Deut.*
19. 19. that the false witness
 should be punished, *lege tali-*
nis; thou shalt doe to him, as
 hee thought to have done unto
 his brother.

6. And lastly, to us all: We
 are not ignorant of the crying
 finnes which reigne in this land
 prodigious drunkennesse, who-
 ring, swearing, killing, the-
 ving, pride, asperſion, which
 are come to that height that
 they know no bounds; for
 which God hath a controverſie
 with the land, and hath already
 ſmitten us for them. May we

not say of England, as hee once
 of Rome? *Nunquam magis
 iustis iudiciis approbatum est,
 non esse cura Deo securitatem
 nostram, esse vindictam!* God
 hath manifestly declared, that
 as he hath hitherto watched o-
 ver us for good, so now hee
 watcheth over us for venge-
 ance: And yet what sinne puls
 in his hornes? Men are as brieft
 in all kind of lewdnesse as e-
 ver. But oh, beloved, let not
 us doe so, *because of the feare
 of God.* If before wee have
 beene guilty, let us now repent
 and doe so no more; if we have
 beene free from these enormi-
 ties, let us goe on in a right
 course still. The feare of God
 calls upon us for it; the feare of
 God commanding, that we be
 not rebels against him: the
 feare of God revenging, lest
 he come in fury and destroy us.
 We never had greater cause to
 feare Gods anger than now; I
 wish

Tabist. l. i.

c. 1

with our care to please him
may be answerable, that wee
may truly say with *Nehemiah*,
Though the whole world lyes
in wickednesse, yet so doe not
we, because of the feare of God.

*Deo gratias, qui aperuit nobis
ostium Sermonis.*

These two Sermons were pre-
ached at the Assizes in Bury,
Maurice Barrow, Esquire,
then high Sheriffe of Suffolk.

The end of the second Sermon.



THE THIRD SERMON,

ON
COLOS. 3, 1.

Col. 3, 1. *If ye be risen with Christ, seeke
the things that are above.*

IN Repentance are two
things; *Aversio a ma-*
litiis; *Conversio ad bonum*;
the loathing of what is evill, by
sorrow for it; the pursuit of
that which is good, by longing
after it: Or, to speake the same
thing in other words, Mortifi-
cation, whereby the world is
crucified to the penitent, and
he unto the world; and Vivifi-

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cati-

TE DEO
INTE

cation, whereby his dead and
benumbed limbs are warmed
in righteousness, to live the
life of God, and bring forth
the fruits of the spirit; the for-
mer commeth unto him by
verue of Christs death, we are
buried with him into his death,
that the body of sinne might be
destroyed: the second by ver-
tue of Christs Resurrection;
we are ingrafted with him into
the similitude of his resurrec-
tion, that like as Christ was raised
from death by the glory of the
father, so we also should walke
in newnesse of life, Rom. 6. 4.

This present Chapter presen-
teth unto our view both these
Vivification in this first verse.
If yee be risen with Christ Mor-
tification in the 3. and 5 verses.
You are dead, mortifie therefore
your members. In the words
read, (of which alone I am to
intreat) we have a double vivi-
fication, one substantiall, the o-
the

ther accidentall ; one of Christs
body, his resurrection from the
grave wherein hee lay three
dayes ; the other of our whole
man, his resurrection from the
grave of sinne wherein na-
ture hath buried us all. Here
is Christs rising, and here is
our rising, both in their causa-
lity : Christs rising is the caule
that wee rise, *ye are risen with
Christ* : our rising is the cause
of our seeking heavenly things,
*If yee be risen, seeke the things
that are above.* A Text, which
beside the generall doctrine of
rising from sinne, and seeking
heaven, matter necessary to be
taught at all times, is fitted like-
wise to the season : one part
pointing at Easter, a feast not
long since past, *συμψύχους. you
are risen with Christ* : another
part pointing at the Ascension,
the feast wee now solemnize,
τὰ ἄνω, things above, among
which, Christ is the chiefe ;
F 2 who

7

τὰ ἄνω.

who having conversed with his Disciples, by the space of forty dayes, as on this day was taken up on high, and exalted with great glory into his kingdome in heaven.

In the words, I purpose to speake of three things :
1. That glorious worke performed by our Saviour his resurrection; this the Text necessarily implyeth, *The Elect are risen with Christ*, therefore Christ is risen: 2. The vertue of his resurrection in his members, *they are risen with him*: 3. The effect or fruit of their rising, *they seeke the things that are above*; for this conditionall conjunction (*if*) maketh this seeking a note of rising; *if you be risen you will seeke things above*, if you seeke not things above, it is a plaine argument that you are not risen.

And first of Christs Resurrection: of which while wee speake

speake, it is necessary that wee
cast backe our eyes a little to
that which was done but as two
dayes before, namely, his buri-
all and intombing in the earth :

Quis enim ascendit? idem qui descendit, saith the Apostle, *Ephes. 4. 9.* Resurrection presup-
poseth falling; and it is *Tertullians* note, *Cum audio Resurrectionem homini imminere, quaram necesse est quid eius cadere sortitum sit*: None can
know that Christ hath rose to
life, but hee that knoweth hee
once fell by death. See then,
after he had breathed forth his
so blessed soule, and committed
it into the hands of his father,
how carefull just *Ioseph* was to
interre his body, wrapping it
decently in linnen clothes with
sweet odours, as the Iewes u-
sed to bury; thinking, good
soule, that as he now was dead,
so he was to goe in *statum mor-
tuum*, and that the same con-

*Lib. de re-
sur. car.*

dition should befall him as did other men: See now the amazed hearts of all his Disciple: cast downe; and doubting what was become of the hope of Israell; they looked indeed that he should have bene a Savior, but now because he would not, they thought he could not save himselfe: they looked that hee should have restored the kingdome to Israel, but behold they now they wet well all hope of a kingdome to bee cleane gone from him, having lost both kingdome and life, and being conquered of the all-devouring grave: Which of them all had not now his heart resolved into teares? and his eyes full fountaines to send them forth? Which of them now hanged not downe his head for shame, and thought himselfe mocked in following him? But stay a while, O yee afflicted soules, expect but the dawning

dawning of the third day, and
your eyes shall well perceive
that hee, whom you thought to
have beene among the dead, is
among the living ; your selves
shall witness, that he was not
holden long of the torrowes of
death, but hath loosed them,
breaking, like a victorious Con-
querour, the gates of brasle and
smiting the barres of Iron asun-
der: untying the bands of dark-
nesse and of death, and carrying
them away with him, as *Samp-
son*, his type, did the gates and
bars of the City *Azzah*, where-
in he was inclosed : the first day
of the weeke is come, *et ecce
non est hic*, looke for him no
longer among the graves, for he
is risen.

Gaza
TITV

He is risen? the Jewes count
this a fable ; for so it is noyed
among them to this day, That
all his rising was but his Apo-
stles theft, their stealing away
his body while the Watch-men
F 4 slept;

slept; and the Gentiles thinke
 it a meere impoſture: *Habakuk*
ſo foretold, Hab. 1. 5. and
 the event ſheweth how truly,
Acts 1. 3. 41. that God wrought
 a worke in theſe latter dayes, a
 worke which men would not
 beleewe, no, *ſanctiſm*, let
 them be told it never ſo plain-
 ly. But let Iew and Gentile be
 as incredulous as they will, the
 Scriptures teſtifie, and we muſt
 beleewe that Chriſt is riſen.
 What though all the world be-
 ſide make this ſigne of Chriſts
 Divinity, his Reſurrection, as a
 thing worthy to be ſpoken a-
 gainſt, yet *amplectatur et gau-*
deat Chriſtiani, the Chriſtian
 muſt embrace it with joy, and
 joyfully acknowledge that
 Chriſt is riſen. But not to ſtand
 upon this point, which I would
 have but an Introduction to
 that which followeth, obſerve
 in it onely three things briefly:
Suſcitatum, ſuſcitans, ſuſcitati
ſtatum,

statum; the thing raised, the vertue raising it, the estate of it being risen.

1. The thing raised was his body, which alone catched the fall, and was layd low in the dust; yet doe we referre this resurrection to the whole person when wee say, Christ is risen; because the soule was returned to the body, whose mansion, hard entreaties e're-while made it leave; and the Deity, (though in *abstracto*, in it selfe incapable of either falling or rising, yet in *concreto*, in his person, because of that unspeakable union with the manhood and communication of properties) having rising truly attributed unto it. Christ then rose, but *secundum humanam naturam*, in his Humanity, and his Humanity properly, *ὑποστασιατικῶς*; in the body; which being to stand up from the dead, was met by that glorious soule

F 5

which

which for a time had departed from it. Christ, he was not (as once his Disciples swallowed up with feare mistooke him, and other since blasphemously have said in earnest) *phantasma*, a spirit, a shadow, a man of Ayre; but he had a reall, substantiall, humane body like unto ours; which as hee walked with all his life time, and carried up with him to the Crosse at his death, and left it after death to be buried by his loving Disciples, so brought hee the same againe from the depth of the grave, not changed in kinde, but the very same; behold me, for it is I, even I my selfe, *Luke 24. 39.* Christ demonstrated his body to bee the same by certaine degrees, one prooffe being more strong than another: 1. In that it had *veram corporis effigiem*, a bodie's shape and proportion, therefore hee biddeth his Apostles behold
and

and see him; but so, *spectra*, spirits, as they call them; appear in humane forme. 2. In that it was *solidum*, a fast solid body, not thinne and subtile, therefore he biddeth his Disciples handle him; but this, though it prove a body, yet not the same. 3. Therefore, to take away al doubt, and to shew indeed it was the same, he calleth for *Thomas*, who now might see his hands, and touch his side; his hands bored with the nayles, his side pierced with the Souldiers Speare; and then (as faithlesse as he was before) he became faithfull with the assurance of faith, and cryed, *My Lord, and my God*. Here then wee have to consider of thesethree things: 1. The verity of Christs humane nature, that the same body which hee brought from the wombe of the Virgin at his first being, upon the earth, the same hee brought

brought againe from the womb
of the earth, when hee opened
it the second time, to tread up
on it; a maine pillar of our
comfort, that Christ tooke our
flesh; for, *καὶ τὰ ἡμῶν ἀνέλαβεν*,
if he tooke not our flesh, wee
are not saved by him. 2. Here
is the truth of his Resurre-
ction, the eleven incredulous A-
postles, the two Travellers to
Emmaus, Mary Magdalen, five
hundred brethren at once, a
thicke cloud of witnesses; all
these saw, all these testifie (and
we know their testimony is true)
that the same body which was
hanged upon the tree, the same
did God raise up the third day,
having loosed the furrowes of
death. 3. Here wee see with
what bodies we shal arise at the
day of Iudgement, with these
we have about us, as Christ rose
with his. So Job speaketh, Job
19: 26. *Though after my skinne
wormes destroy my body, yet
I shall*

shall I see God in my flesh; whom
I my selfe shall see, and mine
eyes shall behold, and none other
for me. And this is the thing
raised.

But what great matter, will
the Atheist say, is this, that
Christ rose againe? Have not
others risen, which have beene
longer dead than he? It is true,
they have; but marke the
vertue Raising, and you shall
finde *nouum super terram*, a
thing never heard of upon earth
before; they were raised, Christ
raised himselfe. *Lazarus* must
have the lowd call of Christ,
Joh. 11. 43. or else had hee slept
his long sleepe: *Elizens* with
the touch of his bones set a
man upon his feet, who was
cast dead into his Sepulcher,
2 King. 13. 21. yet long and
long may *Elizens* lye in the
grave himselfe, waiting to bee
raised by another, because hee
cannot raise himselfe. Hence
came

came Saint Bernards distinction, *Aliorum resurrectiones, vel suscitationes potius*; they had externall force rayling them, Christ alone internall; as hee saith of himselfe, *I have power to lay downe my life, and I have power to take it againe*, Job. 16. 18. But what then meant Peter to say, *God raised up Iesus*, Acts 2. 32. and Paul, *Christ was raised from death by the glory of the Father*, Rom 6. 3. The answer is plaine, that Christ may be considered two wayes: 1. *Ratione unite Deitatis*, as he was God as well as man; and so wee may say, his body returned the soule which before it lost; and the soule came againe to the body which before it left; the Divinity of Christ (which never left the Humanity, but was united unto it, *ἡνωμένης ἀχρίως*,) working this wonderfull conjunction. 2. *Ratione naturæ creatæ*, he may be

bee considered in his passible humane nature which was raised; and this had not that great power in it selfe, but was raised by the God-head both of the Father & himself; for *opera Trinitatis ad extra sunt indivisa*; in these outward actions, the persons of the Trinity concurre joyntly, so that when God the Father raiseth, the Sonne raiseth also; and therefore might truly say of the Temple of his body, *In three dayes I will raise it up againe, Iob. 2. 19.* and herein did Christ plainly shew himselfe to be God, *en swāus*, mightily, saith the Apostle, *Rom. 1. 4.* for, *superas evadere ad auras hic labor, hoc opus est*, It passeth the bounds of all humane strength to unwind it selfe out of the snarcs of death. Let then the accursed *Arrian* call into question the God-head of our Saviour; let him imagine this rising to proceed from the assistance

”
”

stance of the Deity present with him, not from the verity thereof in him ; but let us, following the rule and light of Scripture, acknowledge the bright beames of his Divinity, amidst the most dusky clouds of his Humanity ; confessing him to be God, one with the Father, and co-equall : as upon other grounds, so among the rest upon this, That once he was dead, but is now alive ; once he was buried, but the third day risen. This is the second thing, the power whereby Christ was rayfed.

The third is his state being risen, and this was a state of immortality ; hee had privilege from future death ; hee dyed indeed, but it was but once ; *Being rayfed from the dead, hee dyeth no more ; death hath no more power over him, Rom 6.9* Others being rayfed, must passe the second time the streights of

of death, the anxiety whereof being once acquainted with, it must surely bee great horror to thinke that once againe they must goe through them; but Christ having once made spoile of that All-ruling Tyrant, hath so over-mastered him, that he durst never since set upon him. Therefore is it the Motto of the Sonne of man, *I am alive, and I live for evermore, Rev. 1. 18.* Others rising was in this imperfect, that being actually freed from death, and ransomed from his captivity, yet are they subject every houre to become his thralls, and to be catched in his ginnes: but Christs rising was perfect, in that hee was freed, *non a morte solum, sed a necessitate et possibilitate moriendi;* not alone from the actuality of death (from which many others) but from the power of ever being againe a prisoner to him. And thus it is a comfort
to

to the afflicted soule rent asunder, and torne grievously with the pangs and girds of sinne, comfort, I say, it is to know that his Redeemer liveth: that hee wanteth not a friend in the Court of heaven to behold the face of the great God of glory, and earnestly to sollicite his suit daily before him. It is the Apostles conclusion, *Heb. 7. 25* *He is able perfectly to save them that come to God through him, seeing that hee ever liveth to make intercession for them.* Many men we see doe flourish and lift up their horns on high while they have their Patrons in great mens houses, who may be ready at every turne to see the meanes of their preferment: marry, this a little cutteth their combe, that they have not lease of their patrons life; thousand wayes there are of bringing him to his end, and then their hornes may shrink

as farre as they spread before ;
 but wee who rely upon Christ
 risen from the dead for our sal-
 vation, are quit of this feare ;
 so that wee cast our hope, the
 Anchor of our soule, both firme
 and stedfast, because Iesus is
 entered into heaven, *Sacerdes*
in aeternum, never againe to see
 death, an High Priest for ever :
 Thus hath Christ led captivity
 captive, and quit himselfe of
 death, not so much for him-
 selfe, though herein he shewed
 the greatnesse of his power, as
 for us whose chiefest good was
 to be procured therby, as Iustifi-
 cation, *Resurrexit propter iusti-*
ficationem nostram, Rom 4 3. he
 by rising ratified the payment
 formerly made for our sinnes;
 and Sanctification, the thing
 which in the second place this
 Text giveth us to consider ;
Consurrexistis cum illo, You are
risen with him.

A threefold Resurrection we
 read

read of in Scripture, which
doth depend upon Christs ri-
sing: The one, of those holy
Saints of Iury, which came out
of the graves after his Resurre-
ction, and went into Ierusalem.
Matth. 27. 53. and thus it was
peculiar to those few men: the
second, of all the Saints in the
world rising out of the death of
sinne to the life of righteous-
nesse; and this is especiall to
that kind of men which are re-
generate: The third (if not ge-
nerall of all, both Saints and
wicked, which some affirm
out of those words, *Christus
primitie dormientium,* *1 Cor. 15.*
20. Christ as man, is the first
fruits of the lumpe of them that
sleepe, yet) shall not be accom-
plished in the Saints till the end
of the world, the day of judge-
ment. So that when we hear
that we are risen with Christ
we must not bee like *Hymenaeus*
and *Phileas*, to dreame that
they

there is no more resurrection to come, but that all is past already, 2 Tim. 2. 17. but wee must learne to distinguish betweene the first and second resurrection; the one to come at the end of all things, the other to be every day by us practised; for blessed is hee that hath his part in the first Resurrection, Rev. 20. 6. The one is a *morte simpliciter, ad vitam simpliciter*, from death to life; the other, a *morte quadam, ad vitam quandam*, as *Austine* speaketh; from the death of infidelity, to the life of faith. from the death of error, to the life of truth: from the death of iniquity, to the life of righteousness; so that this is a metaphoricall kind of rising from the dead; and of this latter it is, that the Apostle here speaketh of, *you are risen with Christ.*

Of which rising of ours, wee may speake two wayes; either in

in *causa*, as it is referred to Christ, the Author of it : or in *se*, as it may be considered in it selfe with the parts and members thereof; the first included in these words, *with Christ*: the second in the other words, *you are risen*.

For the first, Christ is the cause of our rising, two wayes, *exemplariter*, and *efficienter* both by way of patterne and example; as wee have our rising from sinne mystically figured in his rising from the grave; as also by way of power and communication, as by his rising wee receive grace, and strength to rise: In the one, he is to us as the Copy to the child that writeth, which giveth him ability to write, but onely sheweth him in what sort he should frame and make his letters: In the other, he is like the expert Scrivener who guideth the childs hand, and maketh

keeth him write according to the Copy. Christ his rising propoundeth unto us, both ^om, that we must rise, and ^mo's, how we should rise; but this is like the Law, a yoke that we could not beare: therefore also hee giveth us vertue which maketh us rise, and helpeth us up againe if we once be downe.

1. Christ is the cause of our rising by way of example, in his Resurrection shewing us two things for our imitation: 1. what must bee the end and scope of our whole conversation; namely, that wee may attaine the glory of the life to come: and of this, Gregory speaketh in his Morals; There are, saith he, two wayes of all men in the body; one before death, the other after the resurrection; in the former all men walked, wholly ignorant of the latter, till Christ came in the flesh, and by entering one himselfe, pointed unto

to us the other: by dying, he led the life we enjoy; by rising againe, opened the way which we are to seeke; teaching us by his example, that this life is not to be loved for it selfe, but to be tolerated for a better.

2. By what meanes wee must attaine this end; that is by holinesse of life, and pious carriage; and this patterne Saint *Augustine* telleth us of, *Resurrectione Domini configuratur uita qua hic gaudetur*. Christs rising fashions the whole course of the life wee live here; and therefore said the Apostle, we are ingrafted into the similitude of Christs resurrection, that like as he was raised from death by the glory of the Father, so we also should walke in newnesse of life, *Rom. 6. 4*.

Thus is Christ as a Beacon, set upon the top of an hill, his actions are our instructions, he having given us an ensample that

we should follow his steppes:
Now his actions: they were of
two sorts: some *morales*, which
respected the fulfilling of the
Law, such as were his humani-
ty, meeknesse, innocency, obe-
dience to parents, magistrates,
and the like: Others *mediato-
rie*, such as respected his office
of Mediatorship, as yeelding
himselfe to death, rising againe
from the dead; in both these
is he a patterne unto us, though
not after the same manner: In
the former wee are to imitate
him in the same kinde, doing
what he did, though wee can-
not doe it in the same degree;
therefore he the great Master,
calleth to all his Schollers to
learne of him, that he is humble
and lowly, *Matth. 11. 29.* And
Saint Peter willoth us, when we
are reviled, not to revile again;
when we suffer, not to threa-
ten, because Christ himselfe
also did so, *1 Pet. 2. 23.* In

the latter we are to imitate him by similitude; translating that unto our spirituall life, which he did as Mediator; thus his dying teacheth us not to die the death of the body, but of sinne; to crucifie the flesh, with the affections and lusts thereof: and his rising againe teacheth us, not to come out of the graves when we are buried (alas, it passeth the strength of all humanity) but to arise from sinne, the death of the soule. Behold then, a pish man, who art ready to follow every fashion, a patterne worthy the looking upon, an example worthy the following, even thy Saviour rising! Oh be thou a Saint, and rise with him! Dye he might, but could not be overcome of death, and therefore loosed the forrowes of it: So, howsoever thou hast sinned, yet bee not over-ruled by sinne, suffer it not to reigne in thy mortall body.

Voluntarily went hee once into the darke bowels of the earth, and there remained three dayes; necessarily through the corruption of thy nature, and voluntarily also through the depravation of thy will, hast thou fallen into the depths of sinne, and there hast laid three daies; the day of thy conception, for thou wert shapen in wickednesse: the day of thy birth, for thou wert polluted in thine owne blood: the day of thy life hitherto, for thou hast beene a stranger from the womb, from the wombe hast thou erred: as therefore thy death of sinne hath beene like unto Christs being in the grave, so let thy rising from sinne bee conformed to the similitude of his Resurrection: now the third day! breake forth into the light, throw away thy grave-clothes, the workes of darkenesse, and put on the apparell of a man,

the armour of light. It was that, they say, which made *Alexanders* souldiers so willing to attempt desperate matters, that what he would have them doe, himselfe first beganne; and therefore was wont to say, *Eamus, faciamus*; what you see mee doe, doe you the same likewise. Wee have here the same encouragement which they had, Christ our head is risen before us to lead the way, and shew us how wee should rise; *Et nos ideo surgamus de tumultu terra*, saith Saint *Ambrose*; having so good a President for our direction, let us also rise.

2. Christ is the cause of our rising, by way of efficacy; for by vertue of his Resurrection hath hee derived grace and strength to us all. Mr *Calvins* note is good upon this place, That wee are not here invited onely by the example of Christ risen,

risen, to follow newnesse of
 life, *sed eius fieri virtute doce-*
mur ut regeneremur in iustiti-
am; this Text teacheth us that
 our regeneration is from the
 vertue of his Resurrection: To
 small purpose had it beene for
 Christ to have gone before us
 in that which we could not doe,
 unlesse he had enabled us also
 that we might doe it. To teach
 a cripple how to goe, or a
 dumbe man how to speake, is
 a fruitlesse thing; but to streng-
 then the feet and ankle-bones
 of the one, to untye the strings
 of the others tongue, this is the
 way to make them goe and
 speake: So fareth it with us all
 (my beloved) wee were like
 that man possessed with Divels,
 who abode among the graves;
 sinne had so wounded us, that
 we were cut off from the land
 of the living, being dead in
 trespasses, *Ephe. 2. 1.* what could
 it then have benefited us, if one

H ;

whose

whose life was within him should waike and stirre ? that Christ who was quickened by the Spirit, could come out of the grave ? surely nothing, unlesse he that raised up Christ from the dead, had also quickened our benumbed soules then and not otherwise could wee arise : it was therefore requisite that to his example set befo e us, Christ should adde the communication of vertue to us, that we might rise with him. And this is that which the Apostle *Paul* speaketh, *Ephesians 2.5.* *συμζωοποίησθαι ἡμᾶς τῷ Χριστῷ,* God hath quickned us together with Christ ; giving him the Spirit of life, whereby he was raised from the dead, and withall, to us the life of the Spirit, that we might rise from sinne : And this is that *medicinalis convenientia* of Saint *Austins*, wherby the Example of Christs rising is made effectuell; namely

ly, the applying of medicines to our infirmities, purging out all humours whereby we might be stayed in our corruptions; and strengthening the vitall faculties for the exercise of spirituall things; for as Christ dyed to take away from sinne the guilt, the punishment, and dominion which it got over man, so that man might be said to be dead to sinne, because hee no longer lived therein; so did he rise againe to furnish man with all gifts and graces necessary for his soules salvation; and every faithfull man is partaker, as of Mortification by vertue of Christs death, so of Vivification by vertue of his Resurrection. For fuller perceiving whereof, we must know, that Christ is as the head, his Saints the members; Christ the root, his Saints the branches; as therefore the motion of the members, and governing them in

G. 4 their

their actions proceedeth from the head, where is the motive faculty in greatest vigour; so doe the members of Christ his mysticall body derive from him the influence of grace, whereby they are enabled to performe their functions, *de plenitudine eius, Ioh. 1. 16.* from him we draw, of him we receive. Now Christ is the head of his Church as Mediator, and by his workes of Mediation most of all diffuseth life and motion, and that sweetly in an analogy to the worke; so his death giveth a motion to corruption, the corrupting of the old man; and his Resurrection, a motion to quickening, the quickening of the new man; these two, like maine channels, convey whole streames of graces from him into the Church: neither doth the disproportion of soule and body hinder this conveyance at all, Christ rising
in

in his body onely, the soule of man being the proper subject of grace; for, it is not the vertue of the body raised that maketh this diffusion, but the Divine vertue, raising the body, scattereth abroad his graces *per actionem, & ad sensum*, by this wonderfull act of God-man his resurrection: and thus as *Augustine* observes, *Resurrectio simplex format resurrectionem duplicem*, Christs rising in his body causeth in his Saints a double resurrection, the one of their bodies at the last day, because his flesh is of the same masse with theirs; the other of their soules continually, because hee is the head of the whole man. Behold then the vertue of Christs resurrection, as Saint *Paul* calleth it, *Phil. 3. 10.* the raising vertue; giving to him that was downe through infidelity, faith to beleve and stand up aright: to him that

Ser. 181. de
temp.

was fettered in malice, and could not stirre, charity to walk in good workes; because Christ lives, therefore shall his live also: because he is risen, they shall rise together with him.

And are they risen together with him? Then is here a lesson of humility for every Christian: If thou findest life in thy selfe, that thou art not benumbed, nor the spirit of drownesse is upon thee, but that as a living member of Christs body thou art laden with fruit, and doest those workes which become one that is alive, see here the root upon which thou growest, the fountaine from whence all this goodnesse of thine proceedeth, even Christ; by vertue of whose resurrection from the grave, thou which before wert dead, art now alive; thou which before hadst sinned mortally, art now raised eternally: Sacrifice not there-
fore

fore with proud *Pelagius* to
thine owne net, nor burne
incense to thine owne yarne,
as if by them thy portion were
fat, and thy meat plenteous;
thinke not these good workes
of thine to come from thine
owne strength, thine owne free
will rightly used by thee, but
goe a little higher than thy
selfe, and know thy will to bee
but a lower spheare, *quæ non
nisi mota mouet*, which cannot
of it selfe doe any thing, but in
him, who by his resurrection
hath quickened and raised thee
up into the estate of grace.
Dost thou beleeve that thou art
risen with Christ? Thou must
so beleeve, if thou beleevest
the Scriptures: I demand then,
Who separated thee? And
what hast thou, that thou hast
not receiued? And if thou hast
receiued it, why boastest thou
as if thou hadst not receiued it?
1 Cor. 4. 7. Boast not then thy
selfe

selfe, either against thy fellow-branches, for that thou art better than they; or against the root, as if thou grewest of thy selfe, but know that the root beareth thee, *Rom. 11. 18.* and therefore confesse, both in humility and verity, thy selfe to be an unprofitable servant; and say with *David*, *Not unto mee, O Lord, not unto me, Psal. 115.*

1. not unto me for my rising, not unto me for the fruits of my rising, *but to thy Name be the praise.* And thus much of our rising in *causa*, as it proceedeth from Christs Resurrection, which was the first thing: The second is our rising in it selfe, what it is; for upon Christ his rising, we are also risen, and what then is our rising?

Surely our rising hath great similitude and likenesse with Christs rising: Now in Christs rising we may especially observe three things: 1. *Corporis*

expulvere resurrectionem, the bringing up. of his body from the dust of death. 2. *Unionem anima corpori resuscitato*, the uniting of the soule with the body risen. 3. *Unitorum inseparabilem colligationem*, the impossibility of ever having his soule and body, thus united, to be severed : So must there be in our spirituall resurrection, this rising with Christ, these three things : 1. The raising of the soule from sinne, which is the very dust and death thereof. 2. The uniting of it to God, who is *anima anima*, the very life and soule of the soule, in whom it liveth, moveth, and hath it being, not in nature only, but also in grace. 3. The knitting of these two, God and the soule together in the perfect bands of love, which may not be upon every little jarre broken, but remaine inviolably for ever firme and sure. 1. Wee must rise

Greg in
Psal. 142.

rise out of the grave of sinne; sinne, it is as death: Saint Gregory elegantly sheweth us the estate of the dead sinner, *in sepulchro conscientia tumultum*, &c. he is buried in the sepulcher of his conscience, is bound with the napkins of concupiscence, is cast out from the sight of God, is covered with hardness of heart, is shut in with the stone of iniquity, a miserable death! As then God said to Elias in the Cave, *What dost thou here Elias? Come out and stand in the Mount before the Lord*, 1. King. 19. 9. So let mee sound this speech in the eare of the sinner covered over with the moulds of sinne. What makest thou there, thou sinner? Come out of this Sepulcher of sinne, if thou wilt appeare before the Lord in the land of the living. To this the Scripture calleth, when it biddeth us *awake, and stand up from the dead*,

dead, Ephes. 5. 14. To mortifie
our members which are upon the
earth, Col. 3. 5. To crucifie the
old man, that the body of sinne in
us may be destroyed, Rom. 6. 6.
This is done by repentance, sor-
row for sinne, breaking off sin,
leaving sinne, which is the first
degree of our rising, the first
step to life. 2 Having risen
from sinne, we must also unite
our selves unto God, for hee is
our life, Deut. 30 20. There-
fore must we cleave to him if
we meane to live; else are we
as a body without a soule, a fil-
thy carkasse. It was to no pur-
pose that the dry bones came
together bone to his bone, that
the sinewes and flesh grew up-
on them, that they were cov-
ered with skinne, unlesse the
winds had breathed upon them
also, and they had lived; for
what difference betweene a
dry bone, and a senselesse body?
And to as small end are we rou-
sed

sed from the grave of sinne, unlesse there be a spirit within that quickeneth; for what excellency hath a carkasse unburied, above that which is buried? a man not righteous, above him that is a sinner? Life then is yet further required to our rising, which because wee are members of a body, is not to be had but in the body; get faith therefore, which ingrafteth into the mysticall body of Christ; being ingrafted, we shall bee partakers of the Spirit, which diffusing it selfe through every member, knitteth us to God, to whom to be joyned is life. Of this speaketh our Saviour, *Ioh. 15. 3. Abide in me, and I in you*: As the branch cannot beare fruit except it abide in the Vine, no more can you, except ye abide in mee. 7. Being united unto God, and living this new life of raysed persons, we must continue in this life, even as Christ

Christ having risen from death, now dyeth no more ; this is the true conformity to his resurrection, whereas those that live to dye againe, were rather risen in shew than truth ; moved artificially by some Engine to make them stirre, than naturally by a vitall power of their owne : and of this continuance excellently sings the Prophet, *Psal. 92. 12. The righteous shall flourish like a Palme tree, and spread abroad like a Cedar in Lebanon : such as be planted in the house of the Lord, shall flourish in the courts of the house of our God ; they shall still bring forth fruit in their age, and shall be as and well liking.*

To conclude then this point, Let all of us who professe our selves Christians, and triumph in our Saviours resurrection, let all of us, I say, rise with him ; as well he that hath beene dead but an houre or two, hee that hath

hath fallen lately, as he that like
Lazarus hath beene in the
grave foure dayes, and through
his continuance in sinne begin-
neth to stinke in the nostrils of
the Lord. Let not the young
man lye still, and thinke another
day will come, and then it will
be time enough for him to rise;
but as Christ rose early in the
morning, so let him rise in the
prime & morning of his youth;
if he finde the grave now open
and his soule to be in him, let
him take heed lest the grave
shut her mouth againe upon
him, lest his soule being taken
againe out of that drowsie man-
sion, he have no more such o-
portunity to rise: Againe, let
not the old man lye still and not
arise, because hee feareth he
hath laid too long, and there is
no hope for him to recover life
for sweet and comfortable in
that saying of Saint *Austine*, *For-
radus oculi nostri, &c.* As our

eye doth not sooner see things
 that are near it, & the things
 that are further off, but with a
 like swiftnesse doth behold
 them both: so the vertue of
 Christs rising commeth not first
 to them who are new dead in
 sinne, and scarcely to those
 that are of long continuance in
 it, *sed ei tam facile est, ut quaq;*
recentia, diuturno temporis di-
lapsu cadavera suscitare; it can
 as easily raise those which have
 longest, as those which have had
 smallest time therein. Let us
 then all, both old and young,
 rouse up our selves, for the Ma-
 ster is up, and shall it not shame
 the servants to be behinde?
 Christ is risen, and draweth us
 also with the cords of love, oh
 let us runne after him in the
 sweet favour of his oyntments,
 and ascend after him in our
 hearts to heaven; whither hee
 hath already ascended, which is
 the third thing propounded in
 the

the Text, the fruit of our rising with Christ, *Seeke the things that are above.*

Where two things offer themselves to be considered the Object, *things above*; the Act, *seeke*; which Act is proportioned to the Object and divers, according to the diversity of it. Now things above may bee taken two wayes
 1. For Christ the truth, opposed to Iewish ceremonies; and this interpretation is made good by comparing this verse with the latter part of the second chapter, where the Apostle reasoneth in this manner, They which wrongly conceive of Christ, live still to the Ordinances of the world, and burden themselves with traditions, touch not, tast not, handle not; but such as beleeving right in his resurrection, are freed from these beggerly rudiments, looke after things

in higher nature, Christ him-
selfe, who is the body and sub-
stance of all those shadowes,
and is now to be apprehended
in himselfe, without the inter-
cession of those former obser-
uances, and then seeking is ta-
ken for right understanding
and conceiving of the state of
religion; as if the Apostle had
said, You that are Christians,
must know that the Ceremo-
nial Law is abolished, which
stood in distinction of meats,
drayes, apparell; things, though
first appointed by God, yet
but for a season, and therefore
have perished in their use, and
now are become commande-
ments and doctrines of men:
You must know, that the true
worshippers must worship the
Father in spirit and in truth,
communing to him by Christ, who
sits above in heaven at his right
hand; beleeving in his death
and resurrection, letting goe
the

the sacrifices of the Law, and Mosaicall injunctions, which though they had a shew of wisdom in them, yet were ordained to endure but till the truth came. We see how the Apostle opposeth Christ to the earthly ceremonies, and dissuadeth Christians, who were lay hold on him, from any further dealing with them, and that for two reasons: 1. Because he was come whom they prefigured, and therefore they were to cease in him. 2. Because that hee was now againe ascended into heaven, and therefore looked for the heart and affections, not bodily observances: Now these earthly ceremonies are not such onely were legall, belonging to Moses Law, but even those which draw the heart from heaven unto the earth, placing Religion in outward shewes and worship, such as the Christians

with

within the Papacy hath been
 miserably pestered with. Saint
Augustine in his time complained
 of these servile burthens, which
 though they could not be pro-
 ved to bee directly against the
 faith, yet made the Church of
 the Christians in worse case
 than the Church of the Jewes,
 the one being in bondage to a
 legal yoke, the other to mens
 presumptions, such as are the
 great number of Paternosters,
 Creeds, and Ave-maries to be
 daily said over; the adoring of
 Christ, in the Roed, Windows,
 &c. their Pilgrimages, Whip-
 ping themselves, and a world
 more such as these, which make
 indeed a great shew of Devo-
 tion in the eyes of men, and
 hold the beguiled senses in ad-
 miration, yet are not of any
 value but for the satisfying of
 the flesh, mans carnall desires;
 who for the sinne of his soule,
 would give any thing rather
 than

Epist. 119.
 6. 19.

than his soule; or doe any thing rather than the workes of the soule. Well are we who have shaken off this bondage, and are free to come to Christ, as himselfe hath appointed, with hearty repentance, earnest faith, willing affections, so to *seek the things that are above.*

2. By things above may be meant heavenly things, the happinesse which aboundeth in heaven, and which we are by God ordained unto; and then *seeking* signifieth two things.

1. A desire of this happinesse.

2. The using of the meanes to attaine this happinesse. 1. They

which are risen, desire things above; not with a lazy wish,

that some would give mee to drinke of the waters of life 1 but

with ardor and fervency, such as was in David, *Psal. 42. 1.*

Like as the Hart panteth after the water brookes, so longeth

my soule after thee O God; my
soule

soule is athirst for God, you e-
uen for the living God : oh when
shall I come and appeare in the
presence of God ? 2. They use

the meanes of attaining it ; no
way so straight that they will
not walke in, if it lead to hea-
ven ; no labour so hard which
they will not endure, if it end
in happinesse ; fire, water,
swords, stones, they will passe
through them all to this weal-
thy place : Thus doe the Saints,
Ascensiones disponere in corde,
thinke of nothing but ascen-
ding upward : they digge not
downe to hell, to fetch from
thence wicked plots and devi-
ces ; they spend not themselves
upon the earth to get riches,
honours, and preferments, but
sursum corda, all their delight
is above these transitory things,
their soules are heaven-wal-
king spirits, ravished with the
joy they know to be there, and
therefore attend ever to par-

H

take

take of it. Christ, who is their head, ascending, hath invited them that are his members, as Saint *Austine* speaketh, to a region of Angels, to the friendship of the Father and the holy Ghost, to an everlasting supper, to communion with him, to himselfe; this maketh them to confesse with the Patriarkes, *Heb. 11. 13. that they are strangers & pilgrims upon the earth, looking still towards heaven, as if they sought a Countrey; his generatio quarentium qua sum supra*: thus doe they, who seek the things which are above; and let every man aske himselfe, Are we such? What meaneth then the high-climbing ambition of haughty spirits to places of promotion and dignity? What meaneth the hoording up of treasures by the covetous; the swimming in lascivious pleasures by the voluptuous? Doe we not hereby re-
stific

stifie that wee are worldly; and if worldly, how heavenly? Assuredly, our love of earth cannot stand with the love of heaven; our seeking of things below, with seeking things above. If then we would have comfort in our owne soules, that we are risen with Christ, let us ascend with him, from licking the base dust with the cursed creatures, to feed of celestiall Manna; that though our bodies tread upon the earth, yet our conversation maybe in heaven, from whence we looke for our Saviour, the Lord Iesus Christ to come; who at his comming, as he hath ray- sed our soules already to the life of grace, will rayse our bodies to the life of glory, and make them like his owne most glorious body.

The end of the third Sermon.



THE FOURTH
SERMON,
ON
HOS. I. 4.

H O S E A I. 4.

*I will avenge the blood of Ier-
reel upon the house of Iehu.*

MAN sins, and ven-
geance sleepest;
sentence against
an evill worke is
not speedily exe-
cuted: So the Preacher, Eccles.
8. 11. *When thou didst these
things, I kept silence. So God
himselfe, P/al. 50. 21. The slee-*
H 3 ping

*Hail
fellow*

ping of vengeance causeth the overflow of sinne; because sentence is not executed, the harts of men are set to doe mischief; because God keepes silence, the sinner thinkes hee is haile fellow with him. And the overflow of sinne, causeth the awaking of vengeance: *The sinner shall not prolong his dayes, though without controule hee doth evill an hundred times*, the same Preacher telleth us: *I will reprove thee, and set thy sins in order*, the same God speakes it. So that in few words I have pointed out to you foure things: Mans sinne: Gods connivence upon his sinne: Mans boldnesse upon his connivence: Gods punishment upon mans boldnesse. Will you see all these verified by an example? You need go no further than *Jehu*, whom my Text nameth; looke his history, 2 King. 9, 10, chap. and compare it with these words,
you

you shall find them all plainly laid before you. 1. He kills his Master, *leboram*, the King, *chap. 9. vers. 24.* there is his sinne; how farre he sinned in this action, you shall heare afterward. 2. There neither comes thunderbolt from heaven to strike him, neither doth the earth open her mouth to devoure him, nor any other plague seize upon him for it; there is Gods connivence. 3. Hereupon he proceedeth to dash *Iezabel*, the Queene, against the walls, to behead the Kings children, to cut off from *Ahab* all that remained, *chap. 10.* there is his boldnesse. Hitherto all sorts well with him, the world goeth on his side still: but you looke for a fourth part, what God prepared for him all this while; my Text wil tel you that, which is nothing else, but the denouncing of vengeance against *Iehu's* house for this bloody cru-

city. Heare the words, and you shal understand his punishment; *I will avenge the blood of Iezreel upon the house of Iehu*. You have the scope and the summe.

The parts are three: *Pena*, *Crimen*, *Reus*: A punishment denounced, *I will avenge*: A fault to be punished, *The blood of Iezreel*: A part to sustaine the punishment, *The house of Iehu*. Each part subdivideth it selfe into two branches. In the punishment you have two things: 1. The forshewing of an evill to come: The tense asfoordeth this consideration *אקרא* in the future signification, *I will avenge*. 2. The nature of the evill foreshowne, this the Verbetellethus, it is avenging. In the crime you have likewise two things: 1. The fault in generall to bee punished, that is, murder; let downe here under the name of blood, 2. The restriction of this fault

fault in respect of the persons murdered, in the word *Iezreel*, *the blood of Iezreel*. Finally, in the party sustaining, you have two things; the root and the branches, the fountaine and the rivers, *Iehu* and his posterity, *the house of Iehu*. So that these words doe give us to consider of six things: 1. Gods prediction of evill to come: 2. Gods punishing of evill men: 3. His punishing of murther: 4. His punishing the murther done in *Iezreel*: 5. His avenging it upon *Iehu*: 6. His avenging it upon his house. Of these briefly.

I will avenge,) this is the prediction. It is observed in earthly policy among Princes, that upon any offence offered by their neighbours, they doe not presently set upon them with fire and sword, untill they have sent an Herauld to declare their grievance, and denounce

H 5

warre:

Gell. l. 16.

6.4.

Husar. l. 6.

warre: God commanded it to the Israelites, *Dent* 20. 10. and the law of nature, as it seemeth, dispersed it to all Nations: The manner thereof among the Romans is described by *Gellius*; The Herauld threw his weapon upon the enemies ground, with this speech, *Ego populum que Romanus hominibus Hermundalis bellum dico facioque*. In like manner, God being justly offended with the sinnes of men, openeth not by and by the treasures of his wrath, but sendeth out his Embassadors to see if satisfaction may be made, and so the course of his revenge stayed. This the very Gentiles observed in their false gods, *εἰς αὐτὸ θεοὺς προσημαίνων*, said *Herodotus*; The gods take pleasure in premonitions: And we find it every where verified of the Lord of Hosts, the God of Battles, that hee smites not before he hath given warning; sends not

not the executioners of his Justice, till hee hath fore-sent the messengers of his mercy : Thus had the old world before the flood, *Noah* to reach them, *Σωτὴρ τοῦ κόσμου*, 2 *Pet.* 2. 5. the Trumpet of Gods righteousness, and the Arke in building by the space of 120 years, to be a visible signe unto them of their succeeding misery : Thus *Moses* and *Aaron* foretold *Pharaoh* of those plagues which lighted upon him and his people : Thus the blazing Starre, the battels scene in the Ayre, the voice heard in the Temple, the constant cry of *Iesu* the sonne of *Anani* in the streets, were to the Iewes forerunners of their ensuing destruction. Not to heape up examples ; the sinnes of Israel were now growne ripe, and the posterity of *Iobab* fitted for the sword, which made God stirre up the spirit of the Prophet
Hosea,

*Ioseph. de
 bello Iud.
 l. 6. c. 3.*

Zanch. in
hunc locum

Hosea, to let them understand that their end drew nigh, and that the kingdome should cease from the house of Israel; for by then a yeare and an halfe were expired, the race of *Jehu* was expired likewise; *Shallum* the usurper having slaine *Zachariah*, the fourth from *Jehu*, and so that line ceased.

Now the end of these predictions are two-fold: 1. To move the warned to labour reconciliation with God. 2. To assure them of vengeance if they be not reconciled.

I.

For the first: It is directly expressed by the Prophet *Amos*, chap. 4. 12. *Thus will I doe unto thee, O Israel; and because I will doe thus unto thee, prepare to meet thy God, O Israel.* The comminations of God in Scripture, doe not shut up the way to repentance, but rather open it, inviting the sinner to lend up his humility, his penitence, his prayers,

prayers, to stand in the gappe,
and to keepe off the wrath of
God, that it come not forth
to consume him. If I speake,
saith God, against a Nation to
plucke it up and destroy it, if that
Nation, against whom I have
pronounced, turn from their evill
way, I will repent of the evill
which I thought to do unto them,
Jer. 18. 7. A manifest example
wherof we have in that threat-
ning denounced against *Nini-
vie*; a threatening, than which,
in Scripture, none more abso-
lute, none more peremptory,
yet forty dayes and *Ninivie* shall
be destroyed; yet was this sen-
tence reversed by God upon
the *Ninivits* conyersion, though
hereby men might conceive of
him that he was as a man to re-
pent; and of *Jonas* his messen-
ger, that he was a false prophet.
And I doubt not but I may safe-
ly say, If the house of *Iehu* had
by the message of *Hosea* lea-
ned

ned to walke in the wayes of God, this revenge here denounced might have beene removed, or at leastwise deferred till succeeding generations.

Let men, who find the curses due by the Law dogging them for their transgressions, not hereupon grow desperate, as if there were no way of evasion, but they must dye for it; *Daniels* counsel was otherwise to *Nebuchadnezzar*, even after the decree of the Watch-man, and the word of the holy One, *O King, breake off thy sinnes by righteousness, if it may be a lengthening of thy tranquillity.* *Dan 4. 27.* *Prolata est sententia ut non fiat*, saith *Chrysostome* upon these words; God threatneth Iudgment, that he may not execute it; telleth men of evils to come, not onely that they may know, but especially that they may avoyd them.

2

For the second; these predictions

ctions assure the impenitent of vengeance, they are the earnest of that price which shall hereafter be paid them to the utmost farthing: for shall God speake the word, and shall it not be done? hath he said, and shall he not make it good? assuredly his word shall stand, and his threatning not returne to him in vaine, every jot and tittle thereof shall be fulfilled in his season: He foretold of a flood to come upon the old world, the world remained impenitent, the flood came and swept them all away: Hee foretold plagues to light upon Egypt, Egypt remained impenitent, and the plagues with multiplication layd hold upon them. In a word, hee foretold to *Iehu's* house the departing of their glory, *Iehu's* house remayned impenitent, and in a smal while their glory departed from them.

This

This point the Apostle *Paul* hath laid down in plaine terms, *Rom. 9. 6.* It is impossible the word of God should fall, and yet many stumble at this stone, calling into question both the justice and truth of God, when as contrary to the propheticall threats, impenitent sinners enjoy earthly good things, the Law having denounced many temporall judgements against them, all which notwithstanding, they live many times in great delight and prosperity, as if they were the sonnes of blessing, and had nothing to doe with cursing. To cleare therefore this point in a word or two, I affirme, that not to execute vengeance threatned against impenitent sinners, is neither against the Justice nor the Truth of God.

I. Not against his Justice; for the rule whereby God squar-eth his Justice, is not alwayes
retribu-

retributio pro meritis, that hee doe to the sinner according to his desert, but sometime *condemnitia bonitatis sue*, that he doe to the sinner what becommeth his owne goodnesse, as *Aquinas* speaketh: though evill men in themselves deserve most righteously all the punishments denounced in the Law, yet the goodnesse of God requireth that hee empty not the treasure of his wrath upon every occasion, but sometime spare when he might strike; whether therefore he striketh, he is just; or whether he holdeth his hands he is still just; *Cum punit malos iustus es, quia illorum meritis convenit, cum parcis iustus quia bonitatis tuae condicis*, said *Anselmus* truly; In the former just, because mans sinnes deserve it; in the latter just, because it is consonant to his owne goodnesse.

2. Not against his Truth: If
the

*Prima q. 2.
primo 3.*

*Ansel. cit.
Aq. loco
predicto.*

Zanch. in 2.
precep. p.
374.

Deut. Dei
1.4.6.5.9 2.

the sinner goe unpunished in one sort or other, even of temporall punishments, then say God is untrue ; but never think a thought against his truth, because the sinner is not punished in this kind or that : for howsoever God hath annexed these and these judgements to the violation of his Precepts, to the intent that the wicked may know what is their due guerdon, and what they may expect from him, yet is he *Index liber*, not *Iuratus*, as Zanchy saith well : Hee is not bound at all times to inflict them, or upon all sinners, but in his wise dispensation so to order them, as may make most for the manifestation of his owne Iustice, for the conviction of the wicked, for the good of his Saints, and for the terror of all men. His speciall threatnings against particular, either Nations or men, lay fast hold, and misse not ; the bur-

burthen of Ierusalem, of *Ahab*, of *Jehu*, of infinite more wee see have fallen heavy upon them : but his generall threatnings against generall sinners, are then made good, not when they al light upon every sinner, but when some of them light upon all ; and so it may be truly averred, God never said hee would avenge, but hee hath avenged to the full, and the transgressor hath found it to his smart.

To conclude this point ; wee which are the Heraulds of the Lord of Hosts, are bound to denounce destruction against his enemies ; not so, that wee can surely tell them as the Prophets did, If they offend in this kind, they shall be punished in this sort, we have no such visions now adayes, and we may be too bold in speaking beyond our Commission ; but this we may, yea and must say, that even the tempo-

temporall evils of this life are the portion of sinners, (as Zophar hath excellently described it through the whole twentieth Chapter of Job) and they may justly feare to be overtaken by them; cursings in the City, cursings in the field, cursings in their body, cursings in their seed, cursings in their soules, cursings in their estate, all these wait for them; and were it not for the curbing fence of Gods mercy, would suddenly, as the old worlds water, make away with them. Repent therefore, this is the end of all, that you may bee free from the curse, sons of promise, not of threatening; to whom God may say, I will doe good; and not as hee did here to Iehu, *I will avenge.* And so I proceed from Gods woollen feet, to his iron hands; from his mercy in threatening, to his severity in executing, which appeareth in the nature

of the evill here denounced,
which is avenging.

[*Avenge.*] The Original word
signifieth to visit, and visiting

is in Scripture taken two ways;

there is *visitatio misericordie*, a
visiting in pure mercy; our Sa-
viour speaketh of that, *Luk 19.*

4. *Oh that thou hadst knowne*

the day of thy visitation! and

there is *visitatio vindictæ*, a visi-
ting in wrath and indignation,

called sometime the visitation

of evill, *Exod. 20. 4.* sometime

the visitation for evill, *Esay 13.*

1. Our Prophet *Hosea*, chap.

7. speaking of *ימי הַמַּקְדָּה*

dayes of visitation, presently

addeth, *ימי חַסְדִּים*, dayes of

retribution; declaring this un-

derstanding, that Gods visiting, it is his

punishing, his repaying unto e-

vil doers the stipend of their

iniquities; this visiting here of

Israel's house is certainly of the

latter kind of visitation; the

breaking of *Israel's* kingdom, the

breaking

2.

מַקְדָּה

p. 152.

7

8

breaking of his bow, were effects of it, and these, without doubt, were the works of Gods displeasure. Tremellius therefore reads the word *animam vertam*, I will punish; and our last English translation significantly, *I will avenge*: which word setteth forth God unto us as a Iudge, proceeding to take vengeance upon such as have broke his Law, and to punish them.

1. God as a Iudge; for we are not to imagine that we have a God to deale withall, who hath all mercy, all meekenesse, and compassion; hee hath in him Iustice also, hee hath severity. he hath anger, not onely in preparing against that generall day of slaughter at the end of time, but even now working in the present world. Davids Dittie when he sang unto God, was composed of Discords, there was judgement as well as me-

cy, *Psal.* 101. 1. and it is the
 stile of his Royall Title proclaimed by himselfe, *Exod.* 34. 6.
The Lord mercifull and gracious, who will not cleave the guilty, but visit iniquity unto the third and fourth generation.

2. This word *Avenge*, sheweth us, that from Gods Iustice it cometh to passe, that wicked men are truly and properly punished in this life, as *Iohn's* house here was; I say, properly, for among those three things which the Schoole-men make of the essence of punishment, this is one, that it have respect unto, and follow upon a fault:

Dicitur enim proprie aliquis puniri, quando patitur malum pro aliquo quod commisit; Hec is truly punished who suffereth some evill for some fact: when therefore God for the sinnes of men sendeth temporall evils upon them, then doth hee properly punish them: And this he

*Aq. qua.
 disp. de malo in com.
 q. 1. ar. 4.*

hee doth oftentimes ; for although it cannot be denyed but that some of the evils which God inflicteth upon men, are *παιδείας*, gentle chastisements of a loving father, as warning-pieces to deterre them from sinne ; and some *δοκιμασίας*, trials of their faith, their patience, their obedience ; yet are there also *τιμωρίας*, revenging judgements, whereby God heweth downe the tree for unfruitfulness, and casteth it, irrecoverably, into the fire ; as we see in the sudden destruction of *Corab*, *Dathan*, and *Abiram* ; in the present death of *Anania* and *Sapphira*, manifest examples, and beyond all gainsaying of Gods revenging judgement upon transgressors.

This punishing of sinners here with temporall punishments is necessary in a threefold respect
 1. It declareth the Iustice of God : 2. It maketh way for the good

goodnesse of God: 3. It conserveth the order of the world; in all which respects, *supplicia*, they are *bona*, and *Deo digna*, as *Tertullian* speaketh, befitting God, *Zeph. 1. 12. Psalm. 58. 11, 12.*

*Lib. 2. cont.
Mar. c. 11.*

1. They declare his Justice, so saith Saint Paul, *2 Thes. 1. 6.* it is righteous with God to crush those in pieces who torment you, ἀνταποδίδωμι τοῖς θλίβουσιν ὑμᾶς ὡς ἔσται, to pay them their due hire: Had not God this power, or did hee not execute it, the sonnes of men would soone in their impudency make a skarecrow of him, and set as light by his precepts, as a rebellious multitude doth by the lawes of their King, when they thinke themselves sure enough for his punishing them. *Tertullian* expresseth it well, when hee saith, *Si Deus non Index, certe perversus ac vanus disciplina non vindicanda constitutor:* It

Ibid. c. 10.

I

were

were a preposterous course, and to no no purpose for God to make lawes, if he were not a Iudge to revenge the breach of them. But it will be sayd, he deferreth this vengeance till the day of Iudgement? But alas, did hee deferre it till then, iniquity would so abound, and the swelling waves of sinne so prevaile, that the societies of mankind would be destroyed, and no roome left for honesty upon the earth: The Iudge of the earth well aware of this, keepeth his petty Sessions now, letting the law passe upon some few, reserving the rest till the grand day of Assizes, when all shall appeare before his Tribunal.

Test. 2. 1.
cit. 6. 13.

2. Punishments make way for the goodnesse of God: yea, they doe maintaine it, saith the Father; *Ordo Dei Iudicii pro seclor est Catholica, et summa illius bonitatis*: they doe protect

it two wayes ; in it selfe, and
as it is communicable to man :

1. In it selfe, by stopping the
mouthes of those filthy dogges
who are ever barking against
heaven ; and were it not that
these plagues are as a gag un-
to them, would not cease blas-
phemously to speake of God
himselfe : if they have not
their owne minde, they would
straight beginne to raile at God,
but that they feare some fire
from heaven, some gaping from
the earth, some stifling from
the waters, or some such other
mischiefe to seize upon them
for it ; punishment is a good
cubbe for such hell-hounds, to
restraining them, as that they
dare not violate that goodnesse
which yet they care not for.

2. As it is communicable to
man ; for wicked wretches
labour what they can to keepe
the good from either spirituall
or temporall blessings ; like the

Philistims, Gen. 26. 15. they stoppe the wells of water, and are as a flaming sword standing in the way of the tree of life, that none can passe by them; but Iudgements meet with these Caitiffs, and plucke them from their standings, that so the rivers of Gods goodnesse may flow out freely, and those that have a mind may drinke their fill thereof.

3. Punishments conserve the order of the world by keeping every thing in his due place: they are, it may be, things evill in themselves, and to those that seele them, yet have they a twofold good, whereby they are a very beneficiall. 1. In that they expell the evill of sin, which hath put the world out of frame, and marred all *malum supplicii, malo delicti ipminu-
tum.* 2. In that they guard and fence in a great deale of good; which else would be scattered and

Esa 26.9

and brought to nothing; *supplicia sunt bonorum defensoria.*

Gen. 31. 29

In these three regards it is, that God, howsoever mercy pleaseth him, is yet compelled to be severe, and to make those who will not know how loving hee is, to know how just he is; that although he be all good, *secundum naturam*, in his nature, yet is he also a punisher, *secundum causam*, upon occasion of mans rebellion. Take this in *Tertullians* words, who handleth it heavenly, in his second booke against *Marcion*; *Prior bonitas Dei, severitas posterior: illa ingenua, hac accidens: illa propria, hac accommodata: illa edisa, hac adhibita.*

cap. 10.

But why goe I about to speak so much for Gods punishments? I hope *Marcion's* spirit liveth in no man now, to thinke God cannot bee both good, and a Iudge; and yet I know there are many, who thinke the mer-

cy of God swalloweth up his Iustice : Hence springs that erroneous conceit, which, they say, once possessed *Origen*, that after some time of punishment all men shall be saved. Hence that opinion also, that all crosses in this life are to no sorts of men punishments, but onely ~~as~~ admonitions to reclaime them. Hence also that conceit of many, that though they live wickedly, *J*, and evils befall them, yet they are in the favour of God. But what hath formerly beene said, sheweth the contrary : To leave them therefore, and to conclude this point, Gods revenging hand, which we have heard to be agreeable to his goodnesse, and see here in the Text fore upon *Jeſus*'s house, may let up see how odious sinne is, which compelleth the mercifull God to be an avenger ; hee who is goodnesse it selfe, to prepare

vill

will judgements for evill offences, and therefore to get out of the borders of sinne, if wee will escape feareful vengeance: Say not thou, saith Saint *Augustine*, *Semper parcat Deus; ecce facit heri, et pepercit Deus; facio et hodie, et parcat Deus; faciam et cras. quia parcat Deus; attendis ad misericordiam, non times Iudicium*: We are all too forward to lay hold of Gods mercy; good it is sometime to remember his Justice; not to say, I have sinned yesterday, and God hath spared mee; I sinne today, and God spareth mee; therefore I will sinne to morrow, for hee will spare mee: no, the Wise-man saith truly, *Eccles. 5. 6. Both mercy and wrath come from him, and his indignation descendeth upon sinners*: God avengeth, and he avengeth none but the sinner; it is for murther that he punisheth *Levi* in the Text, which is

In Ps. 101.

3

Aq 1.2:
9 102 a.3.
8.

Mat. Co.
p. 65.

a species of sinne, and the third thing now to be considered.

The blood,] that is, the mur-
ther: Murther is expressed by
this word of blood, because
blood is, as the Philosopher
speaketh, *Maxime necessarium*
ad vitam, ratione cuius anima
dicitur esse in sanguine, so ne-
cessary to life, that the soule is
said to be in it; so that the
shedding of the blood, is the
letting out of the soule, the
murthering of a man: This
blood of man cruelly drawne
out of his veynes, God alwaies
detested; and thereby decla-
reth that great difference be-
tweene him, and the gods of
the heathen; they must have
sacrificiorum immanitates, as
one calleth them, *δυνάμει δεινὰ ἐργα-
νά, βροτοτόνα*, horrible sacrific-
ces; no savour so sweet in their
nostrill, as that of mans blood;
melancholly *Saturne* was ado-
red, saith *Plutarch*, with this
more

*Plut lib. de
superstit.*

more than wicked superstitions: the Carthaginians offered to him their children, and while they were most cruelly massacred at the bloody altar, all rang againe with Drums and Pipes, that the cryes of the poore slaughterd infants might not be heard. But the God of heaven loatheth hands imbrued with blood, and therefore neither requireth the sacrifice of humane blood himselfe, nor will have his delight in blood.

1. He requireth none such himselfe, nay, he forbiddeth the Israelites to imitate this diuillish custome of the heathen, *Deut. 12. 31.* Once indeed hee commanded *Abraham* to offer up his sonne *Isaac* for an whole burnt sacrifice, but it was onely *negotium*, to try his obedience; and while *Abraham* was about the businesse, God sent a countermand, *Ne excendas manum super puerum*, for a world let not

Cap. 49.

Cap. 43.

me cause thee to butcher thy sonne. *Jephthas* is the onely man, whom some Divines conceive to have sacrificed his daughter according to his vow; but that fact of his, if hee did it, hath no approbation from God, the Scripture leaverh it uncensured; and Saint *Augustine*, though in his questions upon the Iudges, he goe about to excuse him what he may; yet in his questions upon the old Testament (if they at least be his) he is bold to call *Jephthas*'s devotion foolish, his faith foolish, and himselfe *facinorosum et improvidum*, a lewd and rash man in that enterprize: finally, to saie doth this kinde of bloody oblation displease God, that when the Israelits had so strictly besieged the Moabites, that the King thereof to pacifie his gods, offered his eldest sonne for an whole burnt offering, the Text saith, *Fervor erat magnus*

cap.

contra *Israelitas*, Gods indignation grew hot against *Israel*, 2 King. 3. 27.

2. God will not have his people given to blood-sucking, this mind of his he hath declared divers wayes : 1. By his command, *Thou shalt not kill*; we see in the decalogue, that next after his owne worship, and the duty to be done to parents, whom he hath given unto us as gods in his stead, in the first place he giveth this precept against blood, as being most dishonourable unto him in detaching his Image, wherein hee made man, *Gen. 9. 8.* and most injurious to man, whose greatest good is thereby destroyed.

2. By renewing this Commandement visibly in the beasts which were daily slaine for sacrifice; for whereas some part of them was allotted to the Priests use, some part to the use of the people, God expressly com-

Aq 1. 2.

7. 102. a. 3.

8.

commanded, that neither Priest nor people should have share in the blood, but it should bee sprinkled upon the ground as water, *Ad informationem humanæ vitæ, ut horrent humani sanguinis effusionem*, saith *Aquinas* to teach man to abstaine from shedding the blood of man. 3. In making the Law of blood for blood, whereby the murtherer was to be punished with death: *Who so sheddeth mans blood, by man shall his blood be shed*, Gen. 9. 6. *All that take the sword, shall perish by the sword*, Matth. 26. 52. 4. By taking the revenge of murtherers into his owne hands, when as either they were concealed from the Magistrate, or were so great, that they had no superiours to execute Law upon them. This he doth two waies: 1. By strangely revealing murtherers done never so closely: 2. By sharply punishing the mur-

murderer.

1. By strangely revealing
murthers: How often have
we heard, that the fowle of
the heaven hath carried the
voyce, and that which hath
wings hath declared the mat-
ter? Men conscious of blood,
have imagined, that the birds
in their chirping did bewray
them, and in articulate voyces
tell them of their cruelty; yea,
the stone hath cryed it out of
the wall, and the beame of the
Timber hath answered it; eve-
ry noyle hath affrighted them,
and made their guilty consci-
ences never to be at rest, till
they have opened themselves
to the world, and have had
judgement answerable to their
bloody crime; surely this is the
finger of God, not suffering the
earth to lide in her bowels the
blood of him that hath dyed in-
nocently, and to bee unpuni-
shed.

2. If

2. If all faile, by sharply revenging blood himfelfe. *Chin* was a murtherer, and hee had a punishment (as himfelfe complained) greater than he could beare: God made him a runagate, and branded him with fuch a marke in his foule, as that he was infallibly knowne to be a reprobate. *Joab* was a murtherer, and that made him hee could not goe downe to the grave in peace; the blood of *Abner*, and of *Amasa*, did returne upon the head of *Joab*, and upon the head of his feed for ever. To conclude, *Iehu* was a murtherer, and behold, God here threatneth, that *hee* will avenge the blood of *Iezreel* upon *Iehu*, and upon his houfe.

Now what fhould all thefe things teach us (beloved) but onely this? that wee be wary never to have hand in this loud-fpeaking, and high-crying finne of murther, which is (as wee have

have heard) against the Com-
mandement of God; against
which, God hath armed the
hand of the Magistrate with a
sword; and which, if all men
passe by, God will be sure not
to let goe unrevenge. Alas,
the life of man, which is a thing
so precious in the sight of God,
is now adayes smally regarded.
Blessed be our *Solomon*, who is
carefull to keepe the blood of
his subjects within their bo-
dies: But what shall we say to
those wretched Circumcellions
which visit us ever and anon
under the name of Souldiers,
who, as they pretend, have
beene so fleshed with blood,
that they hunger and thirst after
it daily; yea, cannot tell other-
wise how to let themselves on
worke, but by the slaughter of
men. I doubt not of the law-
fulness of killing enemies in
warre, but this I doubt of, may
I condemne the blood-thirsti-
nesse

nesse of men, who pant with
 eager desire after the doing of
 that which they should not doe
 without a kinde of unwilling
 willingnesse. *Iehu* did at *Iez-*
reel what he might doe, but
 the bloody minde spoyled all,
 as you shall heare by and by.
 What shall we say unto our too
 too proud and insolent gallants
 who thinke so well of them-
 selves, that the least word of
 disgrace offered them, cannot
 be appeased without blood; the
 field must be appointed, and the
 life of the offender sacrificed to
 the fury of his adversary: I
 may well liken them to *Tira-*
sonical Lamech, *Gen. 4. 23.* who
 brags, that he will slay a man in
 his wound, and a young man in
 his hurt; and goeth on to out-
 dare God himselfe, If *Cain* bee
 avenged seven-fold, truly *Lamech*
 seventy seven-fold: As
 who should say, If God will
 take vengeance on those that
 con-

In. in loc.

contemne him, why may not I
 of those which contemne mee?
 nay, though God will forgive
 evils against him, yet will not I
 evils against mee. He have the
 odds of him, seventy to seven.
 Thus farre, if not in words, at
 least in deeds proceed our reso-
 lute Champions, boasting in
 how many bowels their swords
 have beene sheathed, how ma-
 ny soules they have sent out of
 their bodies, to hell, for ought
 they know: but let them heare
 how *David* reads their destiny,
 and be more moved at it, than
 at a reproachfull word, *Bloody*
men shall not live out halfe their
dayes, then O God, shalt bring
them downe into the pit of de-
struction, Psal. 55. 23. And so I
 leave to speake of murder in
 generall, and come to the re-
 striction of it by that murder
 which is here specified in the
 Text, *The blood of Iezreel.*
Of Iezreel,) that is, the blood
 which

which was spilt in Iezreel; this Iezreel and Samaria were the two mother Cities of the ten tribes who were called Israel, there the Kings had their palaces, and in them were all of the blood Royall at the time of *Iehu's* conspiracy; *Joram* and *Iesabel*, at Iezreel; the Kings children at Samaria: to Iezreel comes *Iehu*, and there putteth to the sword, the King, and the Queene mother; and thence directeth his letters to have the same effected upon their children at Samaria: hence cometh it to passe, that here in the Text this murther is called *הַדָּם הַזֶּה*, the bloods of Iezreel, intimating both the multitude of those that were slaughtered; and the place wherein that murther was committed.

And here that question cometh fitly to be demanded and discussed, how God threatned

in this place to avenge upon Je-
 hu the blood of Iezreel, when
 hee shed it by the command
 of God himfelfe, for so we have
 it laid downe in expresse terms
 King 9. 7. the Prophet saith
 to Jehu in the word of the
 Lord, *Thou shalt smite the house
 of Ahab thy Master, that I may
 avenge the blood of my servants
 the Prophets.* Bellarmine, loo-
 king onely, as it seemeth, upon
 the history, either not know-
 ing, or forgetting this Scripture,
 setteth about wholly to com-
 mend Jehu's fact, as altogether
 commendable; *Quis credat Deum
 calumniaturum factum Jehu, ac-
 cusaturum eum studiose fecisse
 quod rectum erat, si Jehu ex am-
 plione rebellasset, et injuste do-
 minum suum occidisset?* And
 other Interpreters miserably
 torture themselves, in reconcil-
 ing Gods command with this
 punishment: But not so spend
 time in rehearsing their opini-
 ons

*De am.
 qua. l. 1.
 c. 13*

ons, I am of their mind, who thinke *Iehu* sinned fouly in this slaughter of his, and therefore hath vengeance denounced against him by God in this place for it. Which sinne of his that I may open, I will shew two things: 1. I will lay this downe in *thesi*, as a ground, that a man may doe a thing according to the command of God, which is good *ratione* *ἀπορίας*, in regard of the act done and event, when as notwithstanding it is evill to him *ratione* *μοδ* in regard of his manner of doing it, and deserveth punishment. 2. I will in *hypoth* shew this to have beene the fault of *Iehu*.

For the first: the truth of the ground will appeare to us if we consider two things; the rule of mans doing, and the principle of his doing, which two have maine sway in making his actions good or bad: it may

have

have both a good rule to direct him what is to be done, and a good principle from whence hee sendeth forth his actions, certainly the thing done must needs be good; but if hee be defective in either of these, his worke is evill: to doe a good thing not well, that is naught; and to doe with a good intention an evill thing, that is naught likewise. Now then here is in the ground laid downe, the command of God, a good rule; so that doth that, cannot misse of the right; but where is *principium operandi*, the principle out of which man worketh? Surely, that is oft-times two-faced with *lana*, conformable to the command, in doing the thing commanded, but hath *aliquid de suo*, some *proprium volitum* of his owne, never commanded, whereby he becommeth disobedient: man doth oftentimes what God

Aq. 2.2.

q. 104. a. 2.

30

God commandeth him, not because hee commandeth it, but for the satisfying of his owne humour: and so, though there in he be the Instrument of Gods will, yet is he also the cause of his owne punishment; because many things are good *qual enim*, and *quousq;* *Dei volunt*, as farre forth as God wills them, which when men take in hand to doe severed from, and without respect of his will, are evill, and deserving judgement.

Now man severeth Gods command from his will, two wayes: 1. In his disposition to the action, when he standeth not so affected in doing Gods command, as God would have him doe. 2. In his disposition to the end of the action, where God aymeth at one thing, he aymeth at another.

1. In his disposition to the Action: Some men being made the executioners of Gods commands

mands, become proud thereof, and forgetting that they are set on worke, as the saw in the hand of the mover, the Axe in the hand of the hewer, make themselves the principall agents, and independant. This was the fault of the King of Assyria, recorded most excellently by the Prophet Esay, chap. 10. 5. *God made him the rod of his wrath, and the staffe in the hand of his indignation, giving him a charge against Ierusalem: But he thought not so, neither did his heart esteeme it so; but he fell to dreaming of destroying & cutting off Nations, saying, Are not my Princes altogether Kings? Is not Calno as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus? Like as mine hand hath found the kingdomes of the Idols, seeing their Idols were above Ierusalem and Samaria, shall not I, as I have done to Samaria, and the Idols thereof,*

thereof, doe also to Ierusalem, and the Idols thereof? Behold a right *Pyrgopolynices*, when he was set a worke by God, exalting himselfe both above God and man: It followeth therefore in the 12. verse, that although God accomplished his worke upon Sion and Ierusalem by *Ashurs* meanes, yet when hee had done that, hee threatneth to visit the proud hart of the King of *Assyria*, his glori-ous and proud looks. Pride made the fulfilling of Gods command a snare to *Ashur*, wherein hee was intrapped. Some againe in the execution of Gods Commands become cruell; so wee see in *Shimei*, 2 *Sam.* 16. 10. God biddeth him let *David* know those foule faults for which now he smarted: *Shimei* prepareth to doe it, but hee bringeth an heart fraught with bitterness against his Sovereigne then distressed, which made

made him curse, and curse again, throw stones and curse, cast dust and curse; *Come forth, come forth thou murderer, and man of Belial.* David remembered this horrible curse, and gave a charge to *Solomon*, that he should not bee guiltlesse for it, 1 *King.* 2. 9. This dogged quality made the fulfilling of Gods Command a snare to *Shimei*, wherein he was intrapped. I might be infinite in this kind, but these examples may shew, that men doing what God bids them, faile sometime in their disposition to the action, and are therefore punished.

2. They faile sometime in their disposition to the end of their action; Thus was *Ieroboam* commanded by God to take ten pieces of the rent garment, the government of the ten Tribes of Israel upon him, that so the Idolatry of *Solomon* might be punished: the people

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here-

hereupon cleave to *Ieroboam*, but not because God would have it so; their end was to vex *Reboboam* who had given them rough speeches, and so they made themselves right Trayters; God had no hand in their revolt, as himselfe professed, *Hosea 8. 4. They have set up a King, but not by mee, therefore shall they be destroyed.* If any man aske how God was just in commanding the translation of the kingdome, and yet the people unjust in translating it? I answer him as Saint *Augustine* answered one who demanded how God could be pious in delivering up Christ to be crucified, and *Iudas* impious in betraying him? *In re una quam fecerunt, causa non una est ob quam fecerunt*: Both intended the same action, but they had divers ends in that action; the fact was good with Gods end, but bad with the peoples end; they did

*August ad
Vin ep. 48.*

did what God would, but would not what God would; therefore did God condemne what they did, it being his manner to respect *non quid fecerint homines, sed quid voluerint*; the wil, not the deed, as the same Father speaketh. You see then the ground demonstrated to you, that a man may doe the Command of God, and yet by his defect in working, charge himselfe with guilt in the effecting of it.

Ibid.

For the second; that this was the fault of *Iehu*, it will appeare if we weigh aright the carriage of the businesse by him, which God commanded. It is true, hee did to the house of *Ahab* all that was in the heart of God, and for that received prayse, and the transitory reward of a temporall kingdome, but yet his heart it was not right, either in regard of the action or the end thereof.

1. Not in regard of the Action: Two things there are which declare his aberration in this kinde, his cruelty, and his hypocrisie. 1. His cruelty, that appeareth in two things: 1. In rejoycing at the fall of these great personages whom he had slaine: When *Iezabel*, though a wretch, yet a Queene, was throwne out of a window, and lay weltering in her blood, he was so farre from pity, that hee sate him downe to eat, drinke, and to be merry, contrary to the tender heart of *Titus*, who seeing the misery of *Ierusalem* by his conquest, wept, and protested, himselfe not to have wished those great evils. 2. In extending his slaughter beyond his Commission: he had authority given him over none but the house of *Ahab*, and yet must he needs stretch it to *Ahaziah*, King of *Iudah*, smite him also, *a King. 9. 27.* 2. His Hypocrisie

pocrisie; hee covered his thirstie desire of reigning, with the cloake of zeale which hee had for the Lord: it was indeed a faire pretence, that the Prophet set him on work, but Saint *Augustine* calleth his forwardnesse, *Nonnullam obedientiam qua cupiditatem sua dominationis exhibuit*, A sparke of Obedience proceeding from an hot fire of ambition within him.

Aug lib. cont. mendas. ad consent.

2. Not in regard of the end of the Action: Gods intent was, *Vt sublatis idololatricis tolleretur idololatria*, that Idolators, and Idolatry might have beene rooted out together. *Iebu* was well enough pleated to take away the Idolators, that he might seize upon the spoyle; but for Idolatry, he was as fond of the Calfe, as *Abab* had beene of *Baal*, both derogatory to Gods glory: *Qui fuit vindex pietatis, contentus fuit prada*: He that should have established

Zanch. in loc.

Calu. in los.

Gods worship, set upon the prey; that is all hee looked after.

To conclude this point, y ou see how Gods just revenge upon the house of *Abab*, in the hands of *Iebu*, was by *Iebu's* corruption turned to a sinne which lay heavy upon his owne house; to teach us all, beloved, that good wherein our soules must rest; not so much the doing of an outward act, as the honest disposition of the heart to doe it well; not for our owne ends, but for the maine end of all, the glory of God: we may doe good, as here *Iebu* did, and neither hallow Gods Name, nor doe his Will, but onely honour our selves, and establish our owne purposes; but let us take heed, lest while his Name be not glorified by us in the devotion of our hearts, truly bent to his service, hee bee glorified of us in our destruction,

on, as he was here of *Jebeu*; to whom, for not rightly doing what was commanded him, vengeance is denounced in the Text, which is the fifth thing in these words, Gods revenge upon *Jebeu*.

(Upon *Jebeu*.) The Text speaketh not of this, *Jebeu* having now beene long dead, and this a prophecy of evill to come; yet will it not be amisse to consider out of the history what happened unto him, and that but in a word or two. *Jebeu* was no sooner established in his kingdome but it is said, in those dayes God beganne to cut Israel short, and *Hazael* the Syrian smote them, 2 King. 10. 31. Observe, how blood followed *Jebeu* at the heeles; hee that entered into his reigne by murder to punish others, was all the time of his reigne prolecut with the murder of his subjects; that himselte might be punished: it

is the wise dispensation of God to punish sinners in the same kinde wherein they have offended: This Law himselfe enacted among the Israelites, life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe; *Exod. 21. 23.* which law was *κατά τὴν τὴν ἀνάστασιν* answerable to his owne course hee taketh many times with men; thus did he direct the Israelites to cut off the thumbs and great toes of the lord of *Bezek* when they had taken him; whereupon he confessed, *Threescore and ten Kings, having their thumbs & great toes cut off, gathered their meat under my Table; as I have done, so God hath requited mee, Indg. 1. 7.* here was a just remuneration which did: *ad amissum agnipperare*; and in *libris perpendere*, as *Favorinus* speaketh; the

Gal. 1. 20.
C. I

the scales were even, his cruelty in the one, his reward in the other. The Egyptians sought to root out the Israelites by causing them to drowne their male children ; a plague lighted upon them in proportion, themselves were drowned in the red Sea ; whereby the Wise-man, *Wisd.* 11. 7. for a manifest reproofe of that commandement whereby the Infants were slaine, *Thou gavest unto them abundance of water, by a meanes which they hoped not for.* Ahab caused Naboth to be put to death, and for it had this doome of retaliation, *In the place where the dogges licked the blood of Naboth, shall dogs lick thy blood also,* 1 King. 21. 19.

This course God observeth in punishing for these two ends ; 1. To declare his owne goodness, who might judge of the fact according to the infinite

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object

Cont. Faust.
Manl. 9.
c. 25

Whysay.

object against whom it is committed, and so inflict infinite mischiefs upon the offender; but he taketh a milder course, in paying him in his owne kind, *lax talionis, non fomes, sed limes furoris*, saith Saint Augustine; this allayeth his displeasure, rather than kindles it. 2. To convince the wicked man, that himselfe shall have no exceptions against Gods judgements, but confesse them to be just, *Quæ enim, obsecro te, ista acerbitas est, si idem fiat in te, quod tu in alio feceris?* saith hee in Gellius: This David sheweth, Psal. 9. 16. The Lord is knowne by the iudgement that hee executes, when the ungodly is snared in the workes of his owne hands. I say no more of this point, but onely this for application, Let no man say when hee findeth Gods hand heavy upon him, why doth God thus unto mee? but let him rather acknowledge

acknowledge, God is just, and I am wicked ; if his punishments bee so fitted, as by some likenesse they put thee in mind of thy sinne, thou hast what to confesse ; if they be of another straine, yet know assuredly, hee striketh not unprovoked : ransacke thy heart, where judgement is at the doore, sinne is certainly in the house : if God avenge himselfe upon *Iehu*, *Iehu* hath offended God. And so I come to the last thing in my Text, Gods revenging *Iehu's* murder upon his house, *The house of Iehu*.

That is, the posterity of *Iehu*, those that were of his line, and proceeded from him. Now God punished the house of *Iehu* by taking away the kingdom of Israel from it, and giving it unto a stranger : His promise to *Iehu* was, that for his service done, his children should to the fourth generation sit

fit upon his Throne. This promise God made good, but would not enlarge it any further: Within a short time after this Prophecy, the fourth man of his seed, being King, was slaine by a Traytor, who usurped the kingdome into his owne hands; this was the end of *Iehu's* house, the cause of which end is here in the Text attributed to the blood of *Iezreel*: As *Iehu* had a reward for his worke done, that foure of his sonnes should reigne; so had hee also a punishment for the bad doing of it, that his children should no longer sway the Scepter: thus doth God visit the iniquity of the fathers upon the children, as himselfe speaketh, *Exod.* 20. 4. and payeth home the sinnes of the predecessors, into the bottom of their successors, *Jer.* 32. 18. The blood of *Iezreel* shed by *Iehu*, came with a full course upon *Zachariah* his grand-childs

childs grand-childe.

A strange thing, a man would thinke, and scarce to be beleev-
ed, in Gods just administration
of all things, that a man should
after many yeeres be punished
for that sinne which was com-
mitted, it may be, before the
birth of his great grandfather.
It was counted a cruell trick
in the great *Cham* of Tartary,
that when hee condemned any
of his subjects to death, the pu-
nishment extended to all his
issue male; but how much more
cruell may this seeme here in
the Text, that the offenders
scape unpunished, and hee that
is not yet in *rerum natura*, to
have the least participation of
the offence, should after the
fourth generation abide the pe-
nalty of it? But stop thy mouth
whosoever intendest to dispute
with God, his judgements are
often secret, but alwayes just;
if he have done it, that is war-
rant

Grynß.
biff. 307 p.

rant enough for thee to free it from injustice: And yet because flesh and blood loves to be prying into the Arke, to finde out the wayes of God, and the reason of his doings, he hath vouchsafed in Scripture to open his Iustice, and to cleare himselfe from fond mens imputations. For the understanding then of this course of Gods judgements, wee are to know these two things: 1. That God punisheth no man who is simply innocent, and deserveth not punishment. 2. That it is in his power to punish the nocent in what kind he himselfe pleaseth, or to spare him.

1. He punisheth none who is simply innocent, and therefore justly findeth fault with that proverb taken up in Israel, *Ezek. 18. 2. The fathers have eaten sowre grapes, and the childrens teeth are set on edge; whereby the Israelites com-*
play-

playned, that whereas they were all holy, and no spot in them, yet did they beare the transgressions of their fathers: that whole Chapter hath God affirming, *that he which sanctifieth not, shall surely live.* It is true that God visiteth the iniquities of the fathers upon the children, but they are *filii qui oderunt*, such as partake in their fathers sinnes; for otherwise the sonne shal not beare the iniquity of the father, God will absolve him from the punishment of sinne, if hee be no way party in it: When therefore the Iewes did beare the burthen of their fathers faults, it was an evident signe that they were themselves a rebellious seed, such as stood up in their fathers stead; as heires of their land, so of their wickednesse. Thus it fared with *Iehu's* house, of whom we may read in the book of *Kings*, that they continued
 not

*Par. ani. in
 Bell. de a-
 miss. qua.
 l. 4. c. 8*

not his blood alone, but his Idolatry also, Every one of them did evill in the sight of the Lord, and walked in the sinnes of Ieroboam who made Israel to sinne; as their father Iehu had done, so did they. This punishment was therefore just in respect of them, they well deserved it.

2. God may punish the innocent as hee pleaseth, or spare him; for he is the Lord of all; and hath the reines of all things in his hands; who shal controule him in exercising either his Iustice or his Mercy according to his owne mind? So that when the father committeth a fault, and God hath threatned vengeance against him for it, he may, if he will, let the father passe, and take the sonne who hath share in guilt as well as the father had, and no man say to him, why dost thou so? There are many reasons why God passeth over the father, and there

there is one reason why he punisheth the children.

The reasons why he passeth over the father, as I have observed them, are foure :

1. Sometime the feare of punishment hath humbled him, and moved him to repentance; this effect the speech of *Eliu* had with *Ahab*, which was the cause that God brought not evill upon his house in his daies, 1. *King.* 21. 29.

2. Sometime the father hath some good things, in regard whereof, God will forbear to lay heavy temporall judgments upon him; thus did *Ieroboams* sonne come to the grave in peace, because there was found some good in him toward the God of Israel, 1. *King.* 14. 13.

3. Sometime God will gratifie the faithfulnessse of his deceased servant, by sparing his sonne after him; so dealt hee with *Solomon*, *Thou shalt bee Prince*

Prince all the dayes of thy life,
for my Iervant Davids sake,
1 King. 11. 33.

4. Sometime God hath promised temporall prosperity to a man, in regard of some good service done by him: so God suffered *leba* to hold the kingdom for his time; to make good his promise wherewith formerly hee had bound himselfe unto him: for these causes God oft-times freeth the father that sinneth, from vengeance.

*Aq. q. disp.
de san. pec.
Q. 1. q. 5.
a. 4.*

The reason why he punisheth the children, is, for that they are *aliquid patris*, a part, as it were, of their fathers; and therefore it is not inconvenient that they be punished for their father, no more then it is for the back to be scourged for the pilfering of the hand, especially themselves being guilty likewise. But why is it then sayd, God punisheth the sinne of the fathers

fathers upon the children, and not the finnes of the children in themselves? In my opinion, if ever *Bellarmino* spake rightly, he doth it in this point; Children, saith he, are punished for their fathers, not because their owne finnes doe not deserve punishment, but because *Nisi precessissent peccata parentum, Deus eos forsasse non puniret in hoc mundo*; God maketh the fathers sinne an occasion of inflicting that judgement upon the child, which else peradventure hee would not have layd upon him: These things being considered, it will appeare, that God is just in punishing the blood of *Iezreel* upon the house of *Iehu*.

To conclude all, the consideration of this point may teach us two things: 1. It justifieth our Liturgy in that prayer, *Remember not, Lord, the offences of our fore-fathers*; which, though

*Lib de a. 1
miss. qua. 4.
c. 8*

Lit. Aug.

though some mislike, I know not upon what grounds, yet seemeth to mee a fit prayer for every Christian: for if God hath threatned that hee will avenge the iniquity of the fathers upon the children, and hath frequently done so, why may wee not pray against such an evill?

2. It teacheth parents to have a care not to displease God, if not for their owne sakes, yet for their deare childrens cause, whom they may, by their disobedience, bring into the same sea of misery into which they fall themselves: Thou thinkest it thy duty to provide for their maintenance, and lay up for them; but take heed that thou fillest not the treasures of Gods wrath, which though they misse thy head, will fall upon the hairy scalpe of thy posterity: and shall not then thy children have cause to curse their father that begat them, their

their mother that bare them, the time wherein they were conceived, when they see themselves inherit the wickedness of their Parents. Labour to be of the number of those that love God and keepe his Commandements, that he may shew mercy unto thousands of thy children, that thy seed may stand fast in the Covenant, that blessing may be upon thee and thine for ever. And so I end. God, for his mercy sake, grant that those few words which we have heard at this time with our outward eares, may take deepe rooting in our hearts, and bring forth in us the fruit of good living, to the glory of his Name, and the amendment of our sinfull lives, through Iesus Christ our Lord and blessed Saviour; To whom with the Father, and the holy Ghost, three persons, and one God, be



THE FIFTH
SERMON,
ON
IOHN 4. 20.

IOHN. 4. 20.

*Our Fathers worshipped in this
Mountaine.*



These words are a part of that Discourse which passed betwene our Saviour and a woman of Samaria: In which discourse three things are observable; The party with whom Christ talketh, The occasion of the

Ho. 25. in
Evang.

the talke, and the discourse it selfe. The Party, it is a Woman; it so falling out by the Providence of God, that shee should be the first among the Samaritans that heard the sound of the Gospell, and become an Apostle, as it were, to all her neighbours, in shewing them the Messias; that so the privilege of all sexes in Christ might appeare; and that as Saint Gregory hath well observed, *Quia mulier viro prapinavit mortem, mulier virum annuntiaret salutem*; because a woman at the first beganne to man in the cup of death, a woman here should beginne to men in the cup of life. The occasion of the talke was, this womans denying to give Christ water, because hee was a Jew; whereupon he, who was ready to take the least opportunity of doing any spirituall good, taketh upon him to instruct her in that shee never heard

heard before. The discourse that passed betweene them, was especially of two things, (for other things are inserted by the way) and they are, The Water of Life, and The true worship of God. The former be-
ginneth, *vers.* 10. continued to 16. The other beginneth *vers.* 20. continued to the 27.

The words of the Text be-
long to the latter part of the
Discourse which concerned the
Worship of God, and they are
spoken by the woman, who
doth in them three things at
once: 1. She findeth fault with
Christ for magnifying Ierusa-
lem, as the onely place where
God would bee worshipped:
2. Shee extolleth her fathers
worship in that mountaine,
which was neere unto the Ci-
ty: 3. Shee tacitely uttereth
her owne resolution, that shee
would continue to worship af-
ter the manner of her fore-fa-
thers,

thers; for the words are to be considered two wayes, either as *ἀπὸ φωνῆς*, a simple proposition, containing in them a narration of things done, *Her fathers had worshipped in that mountaine*: Or as *νεῖμας*, a Promise or Antecedent to a Conclusion, which this woman meant to inferre therefrom; for shee hath a further reach in them than a bare affirmation; namely, hence to approve her owne, and her peoples worship, that they also might lawfully worship in that Mountaine, as well as their fathers had done.

So that this speech of the woman is like *Jacobs* sheepe, *varicolor*, speckled, partly white, partly black; hath something good in it, something bad. That which was good in it is two-fold: 1. The matter of her speech, it relates a truth, her fathers worshipping in the Moun-

Mountaine : 2. Her uttering it declares that shee had an eye to the service of God practised in former times. To her fathers worship: That which was bad is this, That shee was too much addicted to her fathers Religion; and resolved, upon that ground, because her fathers had done so, to live and dye in so worshipping, whether shee did right or wrong. I will speake of this speech both these wayes; that what is good in it, wee may bee provoked to follow; what ill in it, wee may be moved to avoyd.

And first of what was good in it, and therein of the matter, *her fathers worship in the mountaine*. This Mountaine it was *Gerazim*, situated neere unto the City of *Sischem*, *Judg 9.7*. There the Patriarch *Jacob*, at his returne from *Labans* house, built an Altar, *Gen. 23.20*. Of this worship of *Jacob* is this

speech mainly meant, *Her father worshipped*; for as the Jewes boasted of *Abraham* their father, so boasted the Samaritans of *Jacob* their father, as you may see, *vers. 12*. Now the thing here related, *Jacob's worship in the mountaine*, may give us to observe this point, The worship of God was of old wont to bee performed on mountaines, he appointed them especially to bee the places of his Service; as if that were true of God, which the servants of *Benhadad* said, *1 Kin 20. 23* *Dei eorum Dei montium*, the God of Israel is the God of the mountaines. Thus was *Abraham* commanded to offer up *Isaac* to God upon a mountain. *Gen. 22. 2*. It was Gods charge to *Moses*, that he should come up into the mountaine, *Exod, 19 20*. The Prophets charge to *David*, *Ascende in aream, Goe up unto the threshing floore of A*
ranna b-

rainah, 2 Sam. 3. 18. When *Solomon* built that glorious Temple, hee set it upon the mountaine of *Moriah, 2 Chron. 3. 1.* Yea, our Saviour himselfe when hee prayed went into a mountaine, *Luk. 6. 12.* By this serving God in the mountaine, God taught the Iewes, who had all things in types and figures, and us likewise to whom the morall appertaineth, that when wee come to worship God, wee must lift our soules to heavenly cogitations: So the Apostle, *Heb. 10. 22.* Draw neere to God with a pure heart: And David of himselfe, *Psal. 25. 1.* Vnto thee, O Lord, doe I lift up my soule. For as if a man be in the bottome of a deepe pit, he may call lowd to them that walke above, and not bee heard; so if our hearts be drowned in worldly things, we may cry oft enough, *Lord, Lord,* to God that is in heaven above,

and not be regarded. The old use of the Primitive Church is still well retained among us, that the people at the Communion should bee admonished by the Pastor, *sursum corda*, lift up your hearts ; and they againe should answer, as well apprehending his speech, *Sursum habemus ad Dominum*, wee lift them up unto the Lord.

Chapmⁿ.

For Application of the point ; It justly condemneth those that come to Church as if they came to Market, and talke with God as with a Chapman, never thinking of any preparation or reverence in regard of the glory of God ; never thinking of any exaltation of the mind, by heavenly meditation, because wee are on earth, and God in heaven ; but we come besmeared with the dregs of filthinesse, and worldly affaires so hanging on, and pressing us downe, that wee cannot goe into the mountaine

taine to meet God, but lye
groveling in the vallies, that if
God will come to us, so it is, we
are resolved not to goe up to
him: but let us know (belo-
ved) that God in this sense may
be truly sayd, not to be the God
of the Vallies; hee loveth not
to dwell with this earthy and
muddy generation, which flut-
ter alow the ground, creepe or
walke upon it, but cannot take
the wings of Devotion, and
send up their soules, as a Bird,
to the hills, the hills whence
commeth all their helpe: hee
loveth to dwell with those Di-
vine soules who have their con-
versation in heaven, and are ra-
vished out of themselves, and
choking cares, when they come
to worship him. I conclude
this speeche with that of *James*,
chap. 4. 8. *Draw nigh to God,*
and hee will draw nigh to you:
How shall wee draw nigh to
him? *Purge your hearts, you*

c. r.

sinners, and cleanse your hands, you double minded men; come out of the dirt of corruption, into the mountain of holinesse, as your fathers worshipped in the Mountaine. Thus much of the matter of the words: I come to the second thing, good in this speech, this womans looking backe to the Religion practised by her fathers, Our fathers worshipped.

Wherein shee declares, that shee conceived two truths: 1. That the Service of God is ancient; beganne, not in her dayes, but had its Original from the Fathers: 2. That antiquity of Religion is to be respected of thole that seeke out the truth thereof.

For the first: The service of God is ancient; the Angels, who were first made, first beganne it. *Iob 38. 7. The Starres of the morning praised mee together, and all the children of God reioyced.*

sayed : Men followed in their
 order ; *Abel* offered Sacrifice ;
Enoch walked with God ; *Noah*
 builded an Altar ; in *Seths* time
 men beganne to call on the
 Name of the Lord : the histo-
 ries of ancient times declare,
 that they before the flood erec-
 ted brazen and marble Pillars,
 wherein they left unto their
 posterity the memory of God,
 and of his providence ; and that
 Religion was from the begin-
 ning of the world, may be de-
 monstrated divers wayes :
 1. The Image of God, wherein
 man was made, consisted in ho-
 liness, as one part thereof,
Ephes. 4. 24. Now holiness in
 man, respecteth the service of
 God ; and when this Image
 was decayed by the fall of *A-*
dam, yet so much of it remay-
 ned, as carried men to some
 worship of God ; which being
 directed by addition of light
 from heaven, carried them to

the worship of the true God. 2. God alwayes had his Church in the world; some who were sheepe of his pasture, and children of his love, and these did worship him; for worship is the bond that bindeth man to God; without which, man cannot be sayd to be the servant of God, nor God sayd to be the God of man. 3. God at the very first gave precepts of his worship. So *Adam* in Paradise had a command to abstain from the tree of the knowledge of good and evill; this abstinence was his worship of God: and why did *Abel* bring his sacrifice? The Apostle saith, it was *by faith*; faith respecting the promise of God in his precept, that by offering sacrifice hee should shew his expectation of that seed which was foretold to come into the world. *and now* So that here every true worshipper of God at this day hath

a good warrant for his doings, that he followeth the footsteps of all his fathers, the children of God who went before him; and it may be a singular comfort to him in his holinesse, that howsoever men of his owne time wherein hee liveth, bee crosse unto him, and every man would have his neighbour a Bird of the same feather that himselfe is, yet that he is like to the old Fathers, who were zealous toward God, and stood in awe of his presence; that he doth converse with *Seth, Enock, Abraham, Isaac, Jacob*, the holy Prophets, yea, *Christ* himselfe, and his Apostles, who though they lived among Lions, yet did of old sustaine and uphold the service of God in spite of all opposition: This is at which conjoyneth all the members of the Church together, though living at severall times, that they are united in the worship
of

of God, as many lines in the same center. This comforted the Apostle *Paul* in the midst of his bands, *that after the way which the Jewes called heresie, he worshipped the God of his fathers, Acts 24. 14.* Hee calleth God, the God of his Fathers, thereby to strengthen himselfe in his holy course against the Jewes, who cryed out of him for an hereticke; and so ought all true Christians, who endeavouring with an upright heart to feare God, and keepe themselves unspotted of the world, not stained with the iniquity of the times wherein they live, are like to be branded with the title of Novelists; they ought to looke upon the wayes of the holy Fathers who lived in times past, and seeing themselves walke in their steps, and to bee heires of their righteous living, hence to take courage that they goe not in by-pathes where none

none went before them, but in the Kings high-way, wherein all the Saints of God walked to heaven; thus the Fathers worshipped God, and thus they worship him. This is the first thing this woman conceived, the Service of God is ancient.

The second thing was, that the Antiquity of Religion is to be respected, and so indeed it is. *Deut. 32. 7. Remember the dayes of old, and the yeares of many generations; aske thy father, and he will tell thee; thinke elders, and they wil instruct thee.* Wee are but of yesterday, and are ignorant, therefore must wee search of our fathers. *Job 8. 8. If a man were to stand upon the waies to take his choice, hee could choose none better than the old way, wherein walking, he should find rest unto his soule. Jer. 6. 16. For whereas through the ages of the world there have beene different*

Rest.

rent formes of his Service appointed by God himselfe; the one at mans Creation; a second at the Institution of the Church of the Iewes, when the Ceremoniall Law was ordained; a third at the founding of the Church of the Christians, when the Doctrine of the Gospell was set forth; they in these severall times did right, who kept themselves to the old forme of worshipping. Before the Law, they served God aright, who tooke patterne from *Abel, Seth, Noah*, the first fathers of that Church. Under the Law, they served God aright, who imitated *Moses, Aaron*, and *Iosuah*, the first fathers of that dispensation. Since the Law, they serve God aright, who follow the steps of the blessed Apostles, and pure times of the dispensation of the Gospell. So that howsoever wee make not Antiquity the rule

rule of our faith, yet is it a good note of true Religion to agree with the first Fathers of the Primitive time: for certainly, that of *Tertullian* is most sound, *Quod antiquissimum, illud verissimum*, that is the most true that is most ancient. And the ground of this assertion is demonstrative, for the Truth is first layd, before Heresie cometh in; good, it is *subjectum mali*, the subject whereto evill cleaveth, and must therefore needs be before it. Satan was first an Angell of Light before a Prince of Darkenesse: *Adam* was made upright, and then became crooked and corrupted through sinne: The Law of *Moses* first was truly taught, before it was depraved with the wicked glasses of the Scribes and Pharisees; and the Doctrine of the Gospell was at the beginning taught in the truth thereof, howsoever presently

sently the mystery of iniquity beganne to worke, and it was infected with Arrianisme, Nestorianisme; and this Antiquity of the truth in regard of Heresie, is taught by our Saviour, *Matth. 13. 24.* where he sheweth, that the Husbandman first soweth good seed in his field, then commeth the evill one and soweth tares; whereupon hee is termed *superseminator*, not simply a sower, but a sower upon, or among the wheat.

For Application: wee may hencefor our comfort conclude (beloved) the worship of God maintained and practised in our Church to bee true worship, because it is the same with the worship of the prime and immediate Witnesses and Publishers of the Gospel, the Apostles, and such as held Communion with them. The Papists are alwayes objecting to us, that wee are new upstarts, but
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may truly say with *Paul*, *Acts* 24. 14. After the way they call heresie, we worship God, beleeving those things which are written in the Gospell; and this is a testimony tous of our Antiquity. Saint *Paul*, when hee came to preach at Athens, set forth no other God to them, but him whom the whole City worshipped, and yet was taken to be ἑνὸς θεοῦ κατασκευαστής, a setter forth of new gods, *Acts* 17. 18. So wee, when wee preach the Faith of our first Fathers, and teach what the Gospell manifestly approveth, are by Papists condemned as innovators, and brochers of a new Gospell: But if we looke into the point well, wee shall finde that true of them which *Tertullian* in his *Apologetique* speaketh of the old Romans, *Laudatis semper antiquitatem, et novæ de die vivitis*; they cry out of the old Religion as the truest and

ἑνὸς θεοῦ
κατασκευαστής
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and safest, & yet practise themselves a Religion, which though it hath filled the world for a great time, and found many subtile wits to defend it, is yet risen up since the time of the Gospels first publishing; and so though they hold the Doctrine beleaved by their fathers, grandfathers, and great grandfathers, yet we truly maintaine the truth delivered by the first preachers of the Gospel. For example: Wee teach that Prayer is to bee made to God alone; this Doctrine is ancient, the Scripture every where sheweth it, and *Bellarmino* confesseth it; for having objected against Vowes made to Saints, that in the Scriptures the word (Vow) is taken for a Promise made to God, he answereth it thus, *Cum scriberentur Scripturae sanctae, nondum ceperat usus novendi sanctis*, when the Scriptures were written, the custom

Decult. sa.
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of

of vowing to Saints was not
 beganne, so that Saint-worship
 is new worship, not comming
 from the first Fathers. Againe,
 we administer the Communi-
 on in both kinds to the people,
 not by haltes, as the Papists doe;
 and our reason is, It is most an-
 cient. Christ at the first Institu-
 tion so ordained it; the Apo-
 stle *Paul* so expoundeth it; and
Cassander affirmeth, that for a
 thousand yeares after Christ, all
 men communicated in both
 kinds, so that the mangling of
 the Sacrament is new worship.
 Againe, we say that Kings are
 chiefe Governours of all causes
 in the Church, and this Do-
 ctine is ancient; such were
 the Kings of Israel and Iudah:
 and *Paul* bids, that every soule
 be subiect to the higher powers,
Rom. 13. 1. This so held till the
 times of *Hildebrand*, 175 years
 after Christ, who exalted him-
 selfe above all that is called *Secds,*

or

Secds

or *oisbasua*, the sacred name of King or Emperour ; so that power in the Pope of deposing Kings, is not of the first Fathers. The same may be sayd of the adoration of Images, which tooke authority from the second Councell of Nice, 789 yeares after Christ ; and of transubstantiation not heard of till the Lateran Councell, 400 yeares since, and of other their Doctrines, if wee had time to examine them. Let them cease therefore to object unto us the beginning of our Religion from *Wickliffe, Husse, Luther, Calvin*, and those worthy Reformers, who fetched truth out of the pit, wherein a long time shee had beene hidden, and caused us to worship after the manner of our first Fathers, and let them rather looke upon their owne hatching of new inventions, and thrusting them upon the Church, whereby the

the truth once given to the Saints, was so much obscured, that it could not bee knowne scarcely what the Fathers worshipped: and for our selves, let it stablish us in the truth of our Religion, that we have the authority of Christ, his Apostles, and the purer times, to confirme the Doctrines taught among us, wee reject not, but admit Antiquity, and have an eye to what our Fathers worshipped.

Thus you have what is good in this speech of the Samaritan, let us now see what is bad in it, for that something is bad in it, is manifest from that reply of our Saviour, *vers. 22. You worship you know not what.* And it was this, shee resolveth to follow her Fathers worship whatsoever it were, right or wrong, and therefore shee alleageth it as an argument to defend her owne, and her peoples worship
in

in the Mountaine, which was not warrantable. The viciousnesse of which reasoning, that you may perceiue, I must briefly lay before you the history of the Samaritans worshipping in this mountaine.

You heard before how that *Jacob* returning from his uncle *Laban*, in this Mountaine built an Altar and there offered Sacrifice; from which fact of his, in succeeding ages, this Mountaine became a solemne place of worshipping, as *Iosephus* reports, by meanes of one *Sanballat*, a noted enemy of the Church of God, so often recorded in the booke of *Nehemiah*, who being a stranger to Israel; and so *Manasses* of the posterity of the high Priest, marrying his daughter against the Law, built a stately Temple in this Mountaine, by the leave of *Alexander* the great, and consecrated the said *Manasses*, his

his sonne in law, high Priest there; because in the time of the reformation of that great abuse of joyning with Aliants, hee was either to part with his wife, or his Priest-hood in Ierusalem. Here arose a great Schisme betweene the Samaritans and the Ierololymitans; the one grounding upon Gods command, that Ierusalem was the place of the Service of God, the other patronizing this mountaine from the authority of *Jacobs* worshipping; which contention being after brought before *Ptolomæus Philometor*, *Sabam*, and *Theodosius*, pleading for Samaria, and *Andronius* for Ierusalem, hee proving out of the Law of God the right his Temple had, and they from Tradition the right of theirs, it was determined for Ierusalem: yet so did Schisme prevaile with the Samaritans, that still they held their argument,

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*Our fathers worshipped in this Mountaine, therefore we may worship there also. Thus reasoneth this woman amisse from a good example. Jacob, a devout and holy man worshipped God in every place where hee came (because there was then no set place appointed for Divine Worship) and so in the Mountaine before Sichem; but the Samaritans absurdly allege his example for the continuance of their worship there, because God himselfe after that commanded, *Dent. 12. 5.* that they should seeke the place which the Lord should choose to put his Name in, thither should they bring their burnt-offerings; which place at first was Shiloh, whither *Elkanah* went to sacrifice to the Lord, *1 Sam. 1. 3.* and afterward *Ierusalem*, where *Solomon* built the Temple; which places being designed, it was unlawfull*

to sacrifice any where else, and therefore it was left as a blot to many the good Kings of Iudah, that though they did many things well, yet the high places were not removed, but the people sacrificed in the high places.

This being the history, wee may from hence observe how dangerous and uncertaine a thing it is for a man to bee led in any Religious Action onely by the Example of others, without further weighing the lawfulnessse, or unlawfulnessse of the Act it selfe, and that in two regards: For, 1. If a man have done evill, to imitate his example must needs be naught; this womans forefathers, for some generations, did ill in worshipping upon Mount Gerazim, and shee doth ill in following them. 2. If a man have done well, yet may another doe evill in following him, for want of duly

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considering some circumstance which may marre the imitation ; thus *Jacob* did well to worship in this mountaine, but the *Samaritans*, and this woman erred in worshipping there, because the prohibition of God came betweene, which was not in force in *Jacobs* daies, but afterwards.

1. It is dangerous following Examples, if they be ill ; for, alas, a man may bee easily thus mistaken ; hee may give himselfe to imitate one who may pretend much, and make great shewes, and yet bring forth but an evill effect in the end : It was a doubtfull speech in it selfe which *Ruth* spake to *Naemi*, *Ruth* 1. 16. though no doubt good, in respect of her experience she had of her, *Whither thou goest, I will goe; where thou dwellest, I will dwell; thy people shall be my people; thy God, my God* : Hee that will give

give unto any man this power of him, to be at his becke, may soone be drawn into a thousand inconveniences, into hæresies, into schisme, into prophane-nesse, and all kinde of loose living: Into heresies; thus com-meth many a poore soule to be seduced, whenas resigning up himselfe into the power of his Priest, hee will worship an Image because his Priest doth so; hee will pray to Saints, because his Priest doth so; will plot the life of his Sovereigne, because his Priest doth so; will be hood-winked, and willingly suffer his right eye to be pulled out by his sinfull obedience, and conforming himselfe, without any ground of knowledge, to the will of his Superiour. It is Saint *Johns* counsell to try the spirits whom wee follow, because false spirits are gone into the world, 1 *Iob. 4. 1.* Into Schisme; thus many fall daily

into Brownisme and separation, because they see some whom they account holy men, to doe so; not observing what pride of spirit, what conceited discontent hath put them out of their right Bias; and so, like silly sheepe, if one goe, the rest will after, though it be to the slaughter-house: Into wickednesse; thus when *Iehoshaphat* would be like *Ahab*, hee did what God was displeased with, *1 King. 22. 4.* and wee see it by wofull experience daily in many, especially young Gentlemen, that they give themselves up to the fashions of roaring boyes, and the great masters of iniquity, till, if the Mercy of God bee not the greater, they fall into hell e're they bee aware. Beloved, let us learne to follow men, as they follow Christ, and no further; choose out for patternes men of wisdom, men of vertue, those you may

may trust the more ; yet always hold this conclusion, not to imitate them in that, whereof you cannot see a reason that it is good, lest under the cover of sugar you swallow a bitter Pill ; under pretence of piety ; bee drawne into wickednesse.

2. It is dangerous and uncertaine to give too much to examples, though they be good, for there are many observable circumstances which may make a man erre in doing that, which another man did, and erred not ; The Philosopher tells us, that examples must be *αὐτῶν καὶ τοῦ αὐτοῦ* both in the same kinde, or else they warrant nothing ; in the same kinde, I say, in regard of many circumstances : I will name these five ; the person doing, the thing done, the person to whom, the time when, the end why ; if these concur not, a man shall bee wonderfully deceived in his imitation

of another.

1. Examples must be the same in regard of the person doing, for all men stand not in like reference in respect of actions: he said well in the Comedy, *Hoc licet impune facere hunc, illi non licet; non quia dissimilis res sit, sed quod is qui facit*; Be the thing never so like, be the person unlike, there is an error. When the King of Israel sent two Captaines with their fifties, to bring the Prophet *Elias* unto him, hee commanded fire to come downe from heaven to destroy them; this was an action warrantable in *Elias*, who was a minister of Gods wrath to punish the Idolatrous Israelites: but when the Apostles, *James*, and *Iohn*, moved by his Example, would have done so to the Samaritans, as *Elias* did, they are sharply reprov'd by their Master, *Nescitis cuius spiritus sitis vos,*
Luk.

Luk 9.55. You know not of what spirit you are ; you are men of another mould than *Elias* was ; hee a minister of indignation, you of consolation ; hee came in the spirit of severity, you in the spirit of lenity ; his actions fit you, because your persons are not like his.

2. Examples must bee of the same kind in regard of the thing that is done, else instead of a fish, a man may take a stone ; instead of an egge, a serpent, and so manifestly deceive himselfe in that which hee doth upon so unsound a warrant : It was an excellent worke of *David* to provide instruments of Musicke, Harpes, Cymbals, and such like, to be used in sounding out the prayes of God ; but when Drunkards furnished themselves with lascivious and wanton Musicke, and patronaged it by the example of *David*, the Prophet denounceth a

woe against them, *Amos 6. 5.*
Woe to those that invent to them-
selves Instruments of Musicke,
like David : His Instruments
 were holy, theirs unholy ; his
 songs Divine, theirs prophane ;
 they had no reason to shrowd
 themselves under the example
 of *David*, the thing done, a-
 greed like Harpe and Harrow,
 as it is in the proverbe.

3. Examples must be of the
 same kinde, in regard of the
 person to whom a thing is
 done ; for oft times a thing is
 well done in regard of one,
 which would be ill done in re-
 gard of another : hee were a
 strange Physician, and such
 they say, are many Empyricks,
 who seeing a man of rare skill
 giving a Potion to a sicke Pati-
 ent, whole disease and state of
 body hee knowes full well,
 would give the same to ano-
 ther, who, peradventure, hath
 not the same disease ; or if hee
 have

have, is not of the same constitution to beare the Physicke: If, because *Peter* spake sharply to *Simon Magus*, *Acts* 8. 24. telling him that hee was in the gall of bitterness and bonds of iniquity, and that hee had no part or portion in the Gospell, wee should therefore say the same to every sinner, we might soone breake the bruised reed, soone quench the smoking flax, and curle where God hath not cursed.

4. Examples must be of the same kinde, in regard of the time; for every thing hath his season, and what profiteth now, may hurt anon: There was a manner of Gods Worship instituted in old time, which must not now be used; and the reason is, *Tempora mutantur*, times are not now the same they were then. Saint *Augustine* in one of his Epistles sheweth this by a very pregnant example;

ple : There was (saith he) in my time, one *Vindicianus* a Physician of great note, who applyed to his Patients grieve what hee thought fitting for him, and it cured him : some yeares after, this Patient falling sicke of his old malady, would needs bee his owne Physician, and give the same phylicke to himselfe ; *adhibitum vertis in pejus*, he tooke it, and was the worse for it : hereupon hee runnes to *Vindicianus*, and tels him the matter ; he answered, This was fallen to him, because hee bade him not doe it. The man thought he was some Conjuror, who could worke better by his words than by his art, till hee told him at length in earnest, *Ego illi acati hoc nunquam eram infusus* ; I would never have bidden you take that medicine at those yeares. You see by this the great force of time, a necessary circumstance to be obser-

observed in all examples.

5. Examples must be of the same kinde in regard of the end of the action, or else herein also they will faile grossely: The Prophet *David* did well, and moveth by the Spirit of God, when as hee so often curseth his enemies, and useth direfull imprecations against them, because hee was ravished with a vehement desire of the glory of God, and sought that therein, without any desire of private revenge, yet Saint *Paul* biddeth us blesse our enemies, *Blesse and curse not*; because wee are not so extraordinary filled with true zeale, but curse our enemies, out of anger, passion, and thirsting to have vengeance taken on them. Thus you see the five Circumstances which must be observed in our imitation, which may suffice to shew what I intended by them, how uncertaine a thing

thing it is for any man to guide his course meerely by example; where, be the thing never so good that is followed, there are notwithstanding so many wayes to goe amisse from it.

Pittifull therefore was the estate of this woman, and of her fellow Citizens, who had no better than this Lesbian rule to square their worship by, looking at their fathers who had passed so many yeares agoe; since when, the state of Religion had beene changed, and Mount Gerazim now become prophane, which was unto *Jacob* holy ground; but well was it with the Jewes who worshipped what they knew, being informed out of the Law of God, that Ierusalem was the place where men ought to worship; it was indeed the best hold they could have, and therefore *Andronicus*, pleading their cause, though hee alleaged the succession

sion of Priests, and the many gifts conferred by the Asian Kings, yet ἤρξατο ἀποδείξαι ἐν τῷ νόμῳ, saith *Josephus*, made the Law of God the rocke and ground, whereupon he built the rest ; hee beganne his prooffe with it.

Let us, beloved, though looke into our Fathers Worship, yet not so dote upon it, as we had rather erre with them, than doe rightly, according as the grace of God, the Word of salvation shining forth, instructeth us : Be it that they did many things excellently, yet they were men, and in many things did amisse : wee have, God be thanked, as the Iewes had, προήπτεον λόγον βεβαίωτερον, the Scriptures of God, "a more sure rule than example" : howsoever therefore wee doe not contemne examples, and the practise of former times, but approve it in the kind, as I said before

before, yet let us alwayes
 ἀπαρ ἀντιστήτωμεν τῷ νόμῳ, make
 the Law of God, the maine pil-
 lar whereon we rest, and never
 goe crosse to it, though some-
 time we goe crosse to that our
 Fathers practised: it is the best
 counsell we can take, which is
 given unto us by the Prophet,
Esay 8. 20. Say not a confedera-
cye to them, to whom this people
say a confederacy; from the li-
ving to the dead; to the Law,
and to the Testimony; if they
speak not according to this word,
it is because there is no light in
them. Wee vilifie the glorious
 Gospell of Christ, when as wee
 dare preferre before the instru-
 ctions thereof, either *quid dicit*
Ecclesia, or *quid fecerunt pa-*
tres; The Traditions of the
 Church, or the doings of our
 Fathers: That just censure may
 bee laid upon us in that case,
 which our Saviour giveth of
 this

this woman and the Samaritans,
Adoratis quod nescitis, You
worship you know not
what.

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John W. 10.

this woman and the daughter of
John W. 10. and wife
of John W. 10. and wife

John W. 10.

John W. 10.

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